CENTENARY
OF THE
SEE OF BOSTON

Autograph Edition

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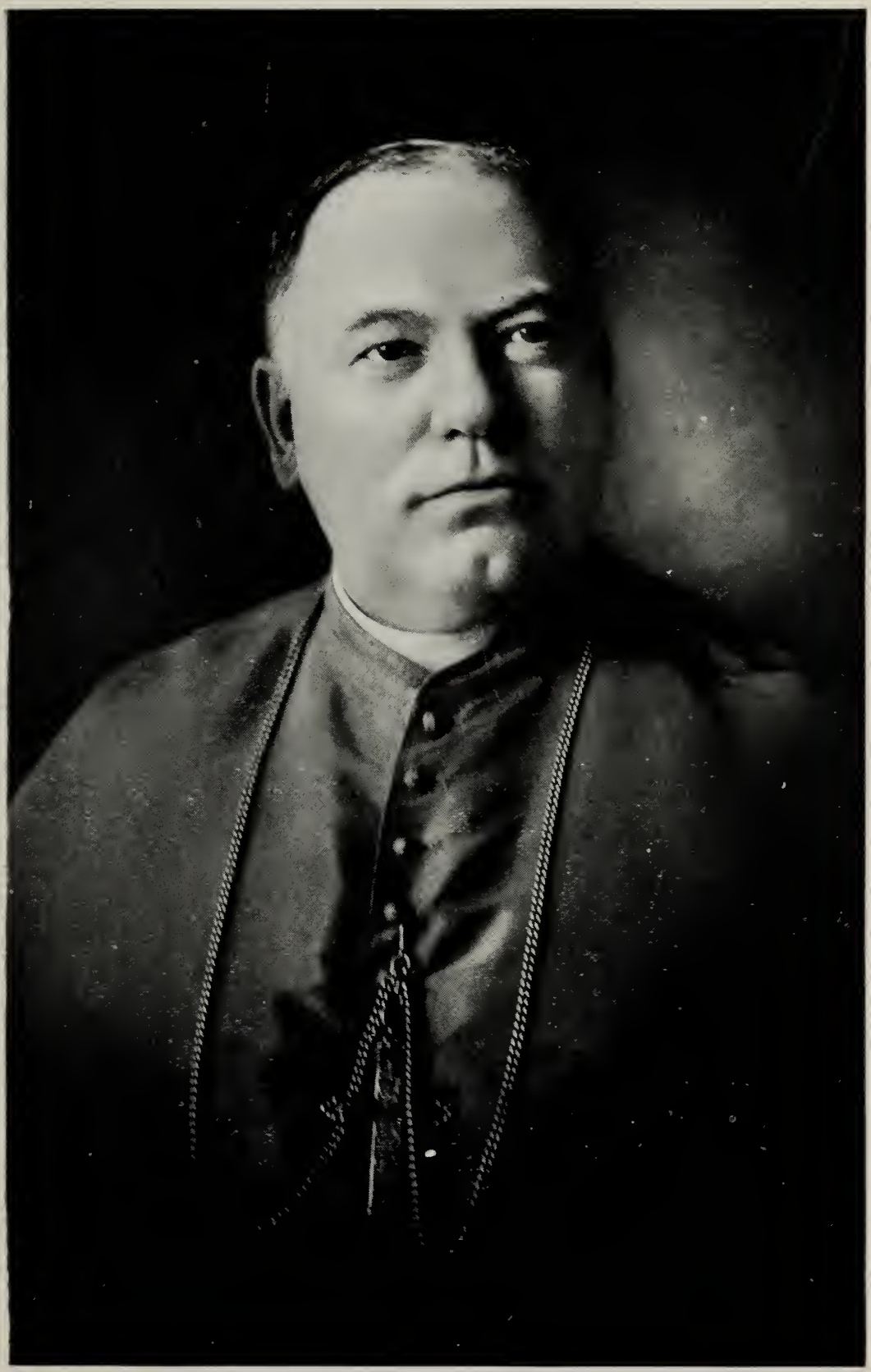

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MOST REV. WILLIAM H. O'CONNELL, D.D., ARCHBISHOP OF BOSTON

CENTENARY

OF THE

SEE OF BOSTON

A Newspaper Man's Compilation of the Leading Events of the One Hundredth Anniversary of the Diocese of Boston, Oct., Nov., 1908.

BY

WILLIAM F. KENNEY

Includes Sermons, Addresses, Letters, Editorials, the Holy Name Parade and the Catholic Bazaar. With Dedication and Introduction.

SEVENTY-FIVE ILLUSTRATIONS.

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VIGOR IN ARDVIS

Leading Events of Archbishop O'Connell's Life

Most Rev. William H. O'Connell, Archbishop of Boston, was born in Lowell, Mass., Dec. 8, 1859. He was graduated from Boston College and then entered the new American College at Rome, in 1881. On June 8, 1884, he was ordained a priest in the Italian city. While a curate at St. Joseph's Church, West End, Boston, he was appointed rector of the American College at Rome on Nov. 21, 1895, and on June 9, 1897 , was appointed domestic prelate. Nearly four years later, on April 22, 1901, he was appointed Bishop of Portland, Me. On May 19 of that year he was consecrated at the church of St. John the Lateran, Rome. He was installed Bishop of Portland on Independence Day of the same year. In January, 1905, he was named assistant at the pontifical throne and in August of the same year was appointed papal envoy to the Emperor of Japan. He was given the honor by the Emperor of the Grand Cordon of the Sacred Treasure in December of that year. Early in March, 1906, he was appointed Archbishop of Constance and Coadjutor Archbishop of Boston with the right to succession. On the death of Archbishop Williams, in August, 1906, he became Archbishop of Boston. He was invested with the pallium on Jan. 29, 1908.

ARCHBISHOP'S HOUSE
GRANBY STREET
BOSTON

February, 12, 1909.

MR. WILLIAM F. KENNEY,
Boston, Mass.

Dear Sir:

I have received your letter from which I learn with pleasure of the plan to gather into book form the full account, as told in the press, of the Centennial Celebration of the See of Boston. I am sure such a plan properly carried out will prove a matter of great interest to all the Catholics in this Diocese, and will serve as an interesting document of that memorable occasion.

I wish you every success.

Sincerely yours,

J. W. H. O'Connell
Abp. Boston.

Dedication.

TO THE

DISTINGUISHED CHURCHMAN

MOST REV. WM. H. O'CONNELL, D. D.

THE SPIRITUAL RULER AT THE BEGINNING
OF THE TWENTIETH CENTURY OF NEARLY
A MILLION PEOPLE—A LEADER, WISE,
SYMPATHETIC, FIRM—WHOSE IN-
FLUENCE SPREADS AMONG
MEN OF ALL CREEDS
THIS HUMBLE WORK
IS DEDICATED

HIS HOLINESS POPE PIUS X

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HIS EMINENCE JAMES CARDINAL GIBBONS, ARCHBISHOP OF BALTIMORE

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Introduction

The celebration of the centenary of the Catholic church in New England has passed into history. The memories of that notable week in Boston linger sweetly in the minds of those whose good fortune it was to hear the words of Faith and eloquence spoken in the Cathedral and in Symphony Hall and see the marching hosts of thousands of the Catholic men of the diocese in that greatest of street processions ever held in Boston — the Holy Name parade.

Carefully planned even to the minutest detail, the program of that week was carried out with exact precision and perfect good taste. One recalls the magnificent splendor of that never-to-be-forgotten scene in the Cathedral of the Holy Cross. The holy sacrifice of the mass was attended by the representative of Pope Pius X., the highest dignitaries of the church in this country, the governor of the commonwealth, and the mayor of the city.

The Cathedral was packed to the doors by the faithful of the diocese, and the streets and sidewalks were lined by thousands unable to gain admission, who were content to watch that inspiring procession of bishops and priests, clothed in the purple and the white of their dignified offices, enter the sacred doors over which hung the stars and stripes.

And the scene inside! Will it ever pass from memory? God grant that it may not. The Cathedral interior never before looked as it did on that day, with its myriads of lights

and the classic beauty of its architecture, enhanced by the gorgeous display of papal colors, and the purple and gold of the princes of the church.

The ceremonial of the investiture of the Papal Delegate and the Archbishop of Boston attracted the attention, and the superb music of the mass, rendered according to the latest decrees of the church, harmonized beautifully with the ritual of the altar.

And the sermon by Archbishop O'Connell. History was made that day in the pulpit of the Cathedral, and through the years to come men will refer to that hour, and to those words, and as they read that sermon, the most significant uttered in New England during the year of 1908, they will thank God for having sent to the diocese of Boston on the completion of its one hundred years of activity to preside over its religious work one who so fittingly represents the thought, the life, the progress of the times. "In the Beginning" was the title of the discourse, and who can read it without feeling a tremor of delight, and an impulse to commence at once to live a better life! It marked the end of one century, a century in which the Catholics of New England fought, suffered and died for their faith; it marked the beginning of a new century—an era of hope, and the blotting out of persecution and proscription, the coming of brotherly love and religious tolerance, and the awakening of Massachusetts to take a better and prouder position in the sisterhood of states as a state where a man's religion is no barrier to his advancement.

Archbishop O'Connell was the man of the hour and the key-note he struck in that wonderful address found instant

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HIS EXCELLENCY MOST REV. DIOMEDE FALCONIO, APOSTOLIC DELEGATE.

response in the community from all shades of religious belief. He praised the Puritan for his sterling qualities and blamed him for his hostility to the Catholics. He preached forgiveness and forbearance, tolerance and love. Altogether it was the watchword of our times. It will live for all time.

And the Symphony hall meeting that same evening, when again the governor and the mayor joined with the hierarchy, priests and people, to commemorate the names that Catholic Boston holds dear — Cheverus, Fenwick, Fitzpatrick and Williams — the four great bishops who presided in turn over the diocese during the first hundred years of its existence. Archbishop Falconio the delegate of Pope Pius X. was there, the American hierarchy was represented by several archbishops, the suffragan bishops of New England were on the platform, the priests occupied chairs there, and the vast auditorium was filled with interested people representing all activities in the community — every one there to do honor to the memory of four glorious types of Catholic bishops.

The Symphony hall function was really the laymen's night. The story of the lives of Cheverus, Fenwick, Fitzpatrick and Williams was told by laymen: Marquis Bouthillier de Chavigny in his native tongue, who dwelt sweetly on the saintly Cheverus, and Judge Murray, Judge De Courcy, Mr. Henry V. Cunningham and Prof. Dwight, all distinguished Catholics of the arch-diocese, who spoke entertainingly and at length of the four great pastors of New England who have passed beyond.

Governor Curtis Guild, Jr., made one of the most memorable addresses of his career at this meeting. As a distinguished

representative of the broad-minded, tolerant, liberal Protestant sentiment of Massachusetts, and that is the predominant sentiment in this state today, Governor Guild received an ovation the like of which has never been accorded to a chief magistrate of the commonwealth by any audience ever assembled in a public hall.

When he arose to speak it was fully two minutes before he could begin, so cordial was the demonstration of welcome, and when he left the stage later on, being obliged to depart early, every person in the hall rose in his seat and cheered again and again. The governor stood in the doorway of the Symphony hall stage bowing and bowing his thanks. It was a remarkable demonstration never to be forgotten by those whose great privilege it was to be present.

Mayor George A. Hibbard expressed the felicitations of the city briefly, and also received a splendid reception by the audience. The papal blessing was bestowed by Archbishop Falconio, and Archbishop O'Connell brought the great meeting to a close by a few words of exhortation and advice.

This auspicious opening of the centenary celebration was followed day by day with appropriate exercises in the Cathedral, and the closing feature of that week came on Sunday November 1, when 39,000 members of one Catholic body—the Holy Name Society—paraded through the streets of Boston. Just think of it! Thirty-nine thousand men, unaccustomed to walking in military style, with only a few weeks preparation for keeping step in line, marched that day as a unit, and evoked the enthusiasm of more than 300,000 spectators who lined the streets and sidewalks and occupied the windows of the residences along the route.

Boston never saw its like before. There were no glittering uniforms on the marchers. They walked to show their faith in their church, their loyalty to their chosen head, the Archbishop of Boston and their fealty to their country, with the flag of the United States at the head of every company, standing out straight in the freshening breeze, and the Holy Name banner beside it, bearing the cross of Christ. His Eminence, Cardinal Gibbons, came over from Baltimore to witness the historic scene, and with Archbishop O'Connell and Mayor Hibbard, reviewed the great procession from a canopied stand at the archbishop's residence. For hours those loyal sons of the Catholic church, from the youth of 20 to the octogenarian, walked proudly by the archbishop and with bared heads and eyes turned to meet his, publicly expressed their undying Catholic faith and their steadfast devotion to the spiritual ruler of the Boston archdiocese.

The space given to the centenary by the Boston daily and Sunday papers indicated the importance attached to the celebration.

The entire community realized the historic significance of the event, and people of all denominations joined in extending to their Catholic fellow citizens felicitations on the one-hundredth birthday of the diocese. The spirit of brotherly love shown by the citizens of Boston regardless of creed, indicated the liberality and broadmindedness of the community, and Catholics will not cease to forget the friendly demonstrations of good-will displayed by their Protestant neighbors at this glorious anniversary. It is a good sign, and may the next hundred years see all denominations working together for the glory of God and civic righteousness!

The Boston Sunday Globe of October 25 issued a carefully prepared magazine supplement containing a mine of information on the history of the Catholic Church in Boston and New England the past one-hundred years. The first page was beautifully designed, with portraits of Archbishop O'Connell and the four prelates who preceded him, a poem specially written by Katherine E. Conway, and drawings illustrative of the insignia of the Church, and including the coat-of-arms of Archbishop O'Connell. The second page contained historical articles on the foundation of the diocese of Boston, the growth of Catholicity, and the patriotism of the Catholics during the Civil War. The third page was devoted to the Symphony Hall meeting, George Washington's response to a congratulatory address signed by Bishop Carroll, Archbishop O'Connell's letter to the clergy calling attention to the centenary, the centennial program and an advance story on the Holy Name parade.

The fourth and fifth pages were a remarkable triumph of modern journalism, containing the portraits of two hundred and seven pastors of churches in the Boston diocese and out of a total of about two hundred and twenty-five. There was also a list giving the names of the parishes of the archdiocese, the towns and cities where located, the names of the first pastors and the dates of founding. The sixth page was given to the Bazaar of Nations in aid of the Catholic Charities. The seventh page contained a complete history of the seven dioceses in New England outside of Boston, while the last page was devoted to the growth of Catholic education in the archdiocese and a reproduction of the quartet from "Prae Clara Custos Virginum," the hymn composed by Most. Rev. W. H.

O'Connell, D. D., while rector of the American College at Rome.

The compiler of this volume is indebted to the Globe for much of the information collated in these pages, and hereby acknowledges his thanks to the editor, Gen. Chas. H. Taylor for the use of the valuable material which his paper printed from day to day during the centennial.

Among the most cherished memories of the centenary are the kindly, sympathetic, gracious utterances of the Boston press through the editorial columns, and which are reprinted in this book. The magnanimous, generous spirit of Boston and Massachusetts found expression in the lofty tone of the daily press, every paper without exception giving particular attention to the celebration, both before it took place and during the succeeding days of the various exercises.

To all who assisted even in the slightest way in the preparation of this record of the centenary, I express my lasting gratitude. To my friends, Otto Fleischner of the Boston Public Library, and Frank J. Flynn and John W. Butters of the Boston Globe, I offer sincere thanks for their valuable aid, and may the gentle reader excuse any inaccuracy he finds in these pages, for mistakes frequently occur in books even after the most careful supervision and proof-reading. The most difficult task in connection with the preparation of this volume was to get a complete roster of the Holy Name parade. It was almost impossible to do this. As presented it is fairly accurate but not quite as complete as I would wish to see it for historical purposes.

W. F. K.

Archbishop O'Connell's Letter on the Centennial Celebration

To the Clergy of the Archdiocese.

The official letter of Archbishop Wm. H. O'Connell to the clergy of the archdiocese of Boston, in which he calls their attention to the scope and meaning of the centennial celebration, is as follows:—

Reverend Dear Father:

The centenary of the foundation of the diocese of Boston will be celebrated on Wednesday, Thursday, Friday, Saturday and Sunday, the 28th, 29th, 30th and 31st of October and the 1st of November.

The object of this celebration of the 100th anniversary of the diocese is to be spiritual rather than a display of our mere material growth during the past century. It is to be an occasion for the reawakening and a rejuvenating of the faith of the people of Boston; an opportunity to thank God for the bountiful gifts he has bestowed on priests and people of this diocese during the first 100 years of its existence, and to beg of Him to continue to guide us in the accomplishment of His divine will.

To attain this spiritual end of the celebration the holy sacrifice of the mass will be offered up each day of the period of the celebration for a special intention. First day, in thanksgiving for the blessings God has granted us during these first 100 years of Boston's existence as a diocese, and to give glory to Him who, by His grace, has

accomplished such great things among us. Second day, to beg God's blessing on the children, the men and women of the coming generation. Third day, to obtain eternal repose for the souls of Boston's bishops, priests and people, who have labored and died here during the past 100 years. Fourth day, to ask God's blessing on all the holy men and women of the religious orders working in the diocese and for the repose of the souls of those who have worked so arduously for God's glory during the early days of the Catholic community in Boston. Fifth day, to implore the blessings and paternal guidance of God on the faithful of the diocese and His grace that the zeal of the lay apostolate be increased and crowned with beneficent results.

In the second place the spiritual object of this celebration will be attained by a general communion of all the faithful of the diocese on the last day of the celebration, Sunday, Nov. 1st.

There will be a procession of all the men of the Holy Name Societies of the diocese on the last day of the celebration, Sunday, Nov. 1st, at an hour and by a route that will be arranged later. By this means the laity will have occasion to realize their numerical power for good and to make an active profession of their faith.

In preparation for this celebration of the centenary of the diocese of Boston along these lines I request your earnest co-operation in your own parish. First, by sermons on topics that may occur to you during the period that intervenes between now and the time set apart for the celebration which may serve to promote the real object of the commemoration. Second, by asking your people to decorate their dwellings and places of business with bunting and religious emblems, especially the cross, during the week of the celebration. By complying with your wishes in this matter your people will aid us in accomplishing the

RT. REV. JOHN BRADY, D.D., AUXILIARY BISHOP OF BOSTON

spiritual end of the celebration, besides testifying publicly to their loyalty to their faith and to the church.

An official badge is being made for this centennial celebration. I wish you to urge upon your people the fitness of the wearing of this badge by all—men, women and children. These badges will be ready and delivered to you in due time.

We rely upon your zeal to make this centennial celebration worthy of the diocese. The "Oratio Imperata" during the centennial celebration will be "Pro Gratiarum Actione."

Enclosed you will find a program of the events of the celebration. Very sincerely, yours in Christ,

W. H. O'CONNELL,
Archbishop of Boston.

Ceremonies of Centennial Week

Services for Five Days in the Cathedral. Cardinal Gibbons and Papal Delegate will Attend.

ADVANCE PROGRAM.

Brilliant ceremonies bringing out the most technical of the ritual of the Catholic Church, will mark the observance of the centennial celebration. The services will begin Wednesday, Oct. 28, and continue on each succeeding day until Sunday, Nov. 1. All of the ceremonies will take place in the Cathedral of the Holy Cross.

There will be more than a score of prelates from all parts of the United States in attendance at the various services, it is expected, and among them will be the papal delegate, who will officiate on Wednesday morning, while on Sunday Cardinal Gibbons will be present.

The first service is scheduled to begin at 10.30 Wednesday morning, but it is the request of the master of ceremonies that the people and priests be in their seats at ten o'clock. From ten until 10.30 o'clock there will be an organ recital by James T. Whelan, the cathedral organist. Preceding the ceremony there will be a solemn procession of the prelates who are to participate.

His Excellency Most Rev. Diomede Falconio, the Papal Delegate from Washington, will officiate at the solemn pontifical mass, which will be in thanksgiving for the graces bestowed on the diocese in the past one hundred years.

Very Rev. George J. Patterson, the Vicar-General of the archdiocese, will be the assistant priest, and the deacons of honor will be Rev. Fr. J. E. Millerick of St. Joseph's church, West End, and Rev. Fr. Edward J. Moriarty of St.

Peter's church, Cambridge, diocesan consultors. The deacon and sub-deacon of the mass will be Rev. Fr. James J. McCarthy and Rev. Fr. Thomas R. McCoy, both of the cathedral.

The sermon will be preached by Most Rev. William H. O'Connell. The two chaplains to the archbishop will be Rev. Fr. William P. McQuaid of St. James' church, Harrison Ave., and Rev. Fr. Denis J. O'Farrell, of St. Francis de Sales' church, Roxbury, diocesan consultors.

At the Wednesday morning services, as on the succeeding days, Rev. Dr. M. J. Splaine, chancellor of the archdiocese, will be master of ceremonies, and the two assistants will be Rev. D. J. Toomey of the cathedral and Rev. James P. E. O'Connell, the archbishop's secretary.

Thursday will be children's day of the centennial, and the solemn high mass, which will begin at 10.30, will be sung by Very Rev. George J. Patterson, V. G.

The deacon and sub-deacon will be Rev. Fr. J. J. Crane and Rev. Fr. Thomas R. McCoy of the cathedral, and the chaplains to Archbishop O'Connell will be Rev. Fr. J. J. Graham and Rev. Fr. George A. Lyons, diocesan directors of Catholic schools. Fr. Lyons will preach the sermon.

Friday will be devoted to memorial services for the deceased bishops, priests, and people of the diocese. Rt. Rev. E. P. Allen will officiate at the solemn pontifical mass, and the assistant priest will be Very Rev. George J. Patterson. The deacon and sub-deacon will be Rev. J. J. McCarthy and Rev. Thomas R. McCoy of the cathedral, while the chaplains to Archbishop O'Connell will be Rev. William P. McQuaid and Rev. James T. Baxter of St. James' church, Harrison Ave.

Saturday has been set aside in honor of the religious orders, and to implore God's blessing upon these religious men and women. Rt. Rev. G. A. Guertin, Bishop of Man-

chester, will pontificate at the solemn mass beginning at 10,30, and Rev. Thomas I. Gasson will be assistant. The deacon and sub-deacon of the mass will be Rev. Henri de la Chapelle of the church of Our Lady of Victory, Isabella St., and Rev. J. M. McRory, O.M.I., of Lowell. The sermon will be delivered by Rev. John H. O'Rourke, S.J., of New York. The chaplains to Archbishop O'Connell will be Rev. James T. O'Reilly, O.S.A., and Rev. Fr. Ubaldus, O.F.M., of the church of St. Leonard, North End.

Sunday, Nov. 1, will see the termination of these ceremonies, when Cardinal Gibbons will be present in the cathedral sanctuary. Archbishop O'Connell will officiate at the solemn pontifical mass. The assistant priest will be Rev. James Hayes, C.S.S.R., of the Mission church, Roxbury, and the deacons of honor will be Rev. James A. Walsh, diocesan director of the Society of the Propagation of the Faith, and Rev. J. J. Redican of the Working Boys' Home. The deacon and sub-deacon will be Rev. James J. McCarthy and Rev. J. J. Crane, both of the cathedral. The chaplains to Cardinal Gibbons will be Rt. Rev. Thomas Magennis, P.R. of St. Thomas' church, Jamaica Plain, and Rt. Rev. Arthur J. Teeling, P.R., of St. Mary's church, Lynn.

There will be no sermon, in order that the Cardinal, the Archbishop and other prelates may have time to reach the reviewing stand, near the Archbishop's house, to review the Holy Name Society parade, which starts at 12.45 o'clock.

Among the visiting prelates, aside from those mentioned in the services above, the following are expected: Archbishop Keane of Dubuque, Ia.; Archbishop Quigley of Chicago; Bishop Walsh of Portland; Bishop Harkins of Providence; Bishop Fitzmaurice of Erie, Penn.; Bishop Luddon of Syracuse, N. Y.; Bishop McFaul of Trenton, N. J.; Bishop McDonnell of Brooklyn, N. Y.; Bishop Beaven of

GOVERNOR CURTIS GUILD, JR.

Springfield; Bishop Hennessey of Wichita, Kan.; Bishop Gabriels of Ogdensburg, N. Y.; Bishop Allen of Mobile, Ala.; Bishop Northrop of Charleston, N. C.; Bishop Burke of St. Joseph, Mo.; Bishop O'Connor of Newark, N. J.; Bishop O'Connell, rector of the Catholic University at Washington; Mgr. Collins of Portland; Mgr. Synnott, administrator of the Hartford diocese; Mgr. O'Callaghan of Manchester, N. H.; Mgr. Murphy of Dover, N. H.; Mgr. Harkins of Holyoke, Mgr. Provost of Fall River and the diocesan monsignori.

Message of Pope Pius X.

To our venerable brother, health and Apostolic Benediction.

The centenary feast of the archdiocese of Boston has been taken by yourself and the faithful under your care as an occasion to show toward Our Person in office good will and devotion as if to make us participators in your domestic joy and happiness. Happily the commemoration of our jubilee and the centennial of your diocese of Boston happen at the same time, so that we rejoice together in the happiness of each other, bound, as I know you to be, by a special love to the Apostolic See and to Our Person.

To us, surrounded as we are by cares and difficulties, the thought of your attachment is a source of consolation and hope. You have our gratitude for your affection. But we desire not only to thank you, but to praise you as well. We know how worthily you govern and protect your spiritual charge, you whom we have given as a gift to the See of Boston, justly proud of her great bishops, who have preceded you, and proud too, as she may well be proud, of the achievements which now at the close of a century, place her in the front rank of the great Sees of America.

How wonderful has been Boston's growth from such small beginnings to such a splendid glory, in the multiplication of churches, schools and charitable works, all pros-

perously maintained by the benevolent generosity of the faithful. Therefore, with good reason we offer you and your devoted priests and your pious people our heartiest congratulations.

Again we see promise in you of new and great hope of still greater success and prosperous achievement. That God may every day give you greater health and guidance is our daily prayer and with special affection we impart to you and to your whole diocese our Apostolic Benediction.

Given at Rome, St. Peter's,

PIUS X., POPE.

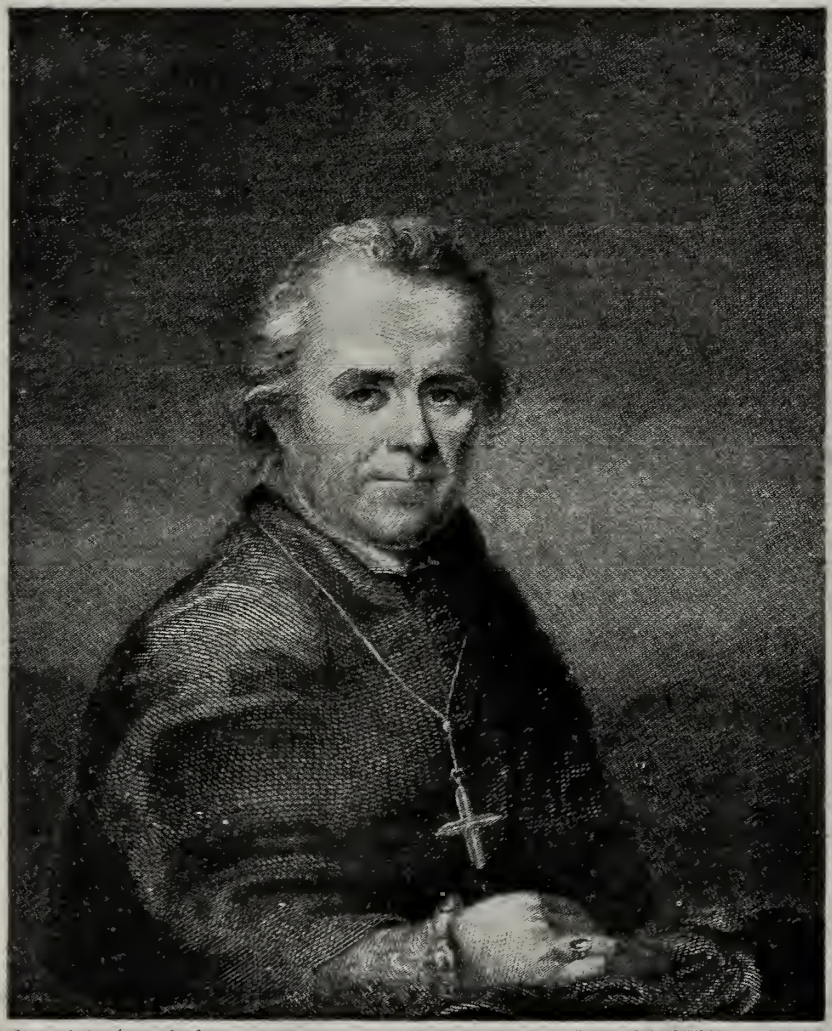
President Roosevelt's Letter

The White House, Washington, D. C., Oct. 23, 1908.

My dear Archbishop O'Connell—I wish it were possible for me to be present with you on the 28th, when you celebrate the centennial of the founding of the Diocese of Boston. As I cannot, may I not only extend to you my personal good wishes, but ask that you also extend them to those present at the celebration. I wish you and those associated with you all success and good fortune in the effort in which all good citizens who believe in the spiritual life should join to bring about a higher morality alike in public and in private life and in all ways the elevation of the people of this mighty republic.

Faithfully yours,

THEODORE ROOSEVELT.



Painted by Anson Dickenson. *Engraved by Wm Hoyland 1833.*

THE RIGHT REV. JOHN CHEVERUS,

first R. C. Bishop of Boston.

Governor Guild's Letter

The Commonwealth of Massachusetts, Executive Chamber,
Boston, Oct. 21, 1908.

Your Grace—I am heartily glad to take this hour to congratulate you, not only on the fact that the 100th anniversary of the founding of the diocese finds it in such a flourishing and healthy condition, but that it finds at the head of the diocese one whose devotion to his sacred office has ever been accompanied by no less enthusiastic devotion to his commonwealth and to his country. No nation can long live—history shows that none ever succeeded—without an abiding faith in divine guidance.

I count myself extremely fortunate that at this felicitous anniversary which you are to celebrate so worthily it should be my happy fortune as the head of the Commonwealth to acknowledge the strong support which the great institution of which you are the head has given to law, order and good citizenship and to feel that in the days to come, as in the days that are passed, it will continue to be a bulwark of defence against the forces of disorder and anarchy which menace our republic.

With warmest personal esteem and high respect, I have the honor to be, faithfully yours,

CURTIS GUILD, JR.

The Cathedral a Scene of Splendor

Ecclesiastical Dignitaries, State and City Officials Attend the Opening Function — Archbishop W. H. O'Connell Preaches a Sermon that will Live to Inspire the Coming Generations.

Midst a scene of wondrous beauty the first of the ceremonies in honor of the centenary of the founding of the Catholic diocese of Boston took place in the cathedral of the Holy Cross October 28th. Four archbishops and nearly a score of bishops and a like number of monsignori headed the great assemblage of ecclesiastics present at the solemn pontifical mass.

Some three thousand people, including the chiefs of the state and city, court justices and judges, state and municipal officials, prominent men of the professions and well-known laity, besides well-known society people, attended and for about three hours witnessed one of the most elaborate ceremonies ever solemnized in New England. A sermon was preached by the Archbishop of Boston, which was a master work of the historian, scholar, ecclesiast and orator, that reviewed the past and forecasted the future.

The increased installation of incandescent lights added no little to the picture inside the Cathedral, particularly the immense electric cross suspended over the center of the sanctuary. On the gospel side of the altar was the throne of the Papal Delegate, Most Rev. Diomede Falconio of

Washington, radiant in the darkest red velvet and purple, while directly across was the throne of Archbishop O'Connell on the epistle side, the interior done in complete white satin, an effective background for the purple of the prelate's robes.

In the front of the side altar within the main sanctuary, on the gospel side, had been raised a platform, and upon this were placed the settees and kneeling benches for prelates, accommodating some half a hundred.

The ceremonies began shortly after ten o'clock, when several hundred priests marched by twos from the vestry to the main auditorium of the Cathedral, where special sections had been reserved for them. This entry of the priests preceded another far more imposing event, soon to follow in another direction, diverted in this way to avoid too tedious and lengthy a procession.

About 10.15 o'clock, when most of the congregation, including Governor Curtis Guild, Jr., Lieutenant-Governor Draper, Mayor George A. Hibbard, and other civic dignitaries were in their places, the master of ceremonies, Rev. Dr. M. J. Splaine started the imposing outdoor procession. At the head of the line were the acolytes and cross-bearer, and immediately behind them the sanctuary choir.

Next in the long line that moved up Union Park Street and thence by Washington Street to the center door of the cathedral, came 150 priests of the diocese, pastors and curates and heads of the Augustinian, Jesuit, Franciscan, Redemptorist, Marist, Oblate, Passionist and Paulist communities.

Then came the purple-robed monsignori and nearly a score of bishops from all parts of the country. Among them were four, to Bostonians, strange appearing prelates of the Oriental, Lithuanian, Maronite and Greek churches. Wearing full beards and with vestments rarely seen in this

part of the country, this quartet attracted no small part of the attention of the thousands of onlookers along Washington Street.

This section of the procession was closed by the venerable Archbishops Farley of New York and Quigley of Chicago, representatives of the most thicky populated archdioceses of the United States. Then followed the archiepiscopal cross-bearer, Rev. J. J. Crane, and the two chaplains to Most Rev. William H. O'Connell, who were Rev. Michael O'Brien of Lowell and Rev. Denis J. O'Farrell of St. Francis de Sales church, Roxbury. Robed in the cappa magna, the magnificent cape of reddish purple, came Boston's Archbishop, followed by the train-bearer.

The master of ceremonies, Fr. Splaine, came next, and then Rev. Thomas R. McCoy, the subdeacon of the mass; Vicar-General George J. Patterson, the assistant priest, and Rev. J. J. McCarthy, the deacon.

In his steel gray cappa magna, the frail appearing but eminent Delegate, Most Rev. Dimede Falconio, followed by his train-bearers, brought the spectacle to a close.

The solemn pontifical mass was quickly begun, an interesting prelude being the vesting of the Papal Delegate for the ceremonies, viewed with deep interest. The sanctuary choir under the direction of Rev. M. J. Scanlan and the regular choir under the direction of Sig. Pio De Luca and organist James T. Whelan rendered the stately music of the mass; and when the Gospel was over Mgr. Falconio bestowed upon the congregation the apostolic benediction.

Archbishop O'Connell left his throne at the appointed moment and delivered his centenary sermon from a temporary speaking stand in front of the sanctuary rail at the center of the altar. He covered a wide field of thought, and in opening paid eloquent tribute to the work of his predecessors in the Boston diocese and led up to his subject, the

problem of the present, by a review of conditions in the early days of Massachusetts.

Following the sermon the solemn ceremony was resumed, and it was just after one o'clock when it finally concluded. Then the brilliant recessional took place. As the column moved down the aisle there was to be noted by the close observer a technical interchange of courtesy between the state and the church. As Archbishop O'Connell left the sanctuary he moved toward the pews occupied by the civic dignitaries. As he neared these the Archbishop raised his beretta, to which a cordial bow was returned by the Governor and Mayor. As the procession reached the street it was watched by as large a throng as had viewed it three hours previously. In fact, not a few had contented themselves to wait all that time to obtain the second glimpse of the pageant.

When the prelates had finally reached the cathedral rectory, they removed their handsome purple robes and proceeded to the conference room of the cathedral, where about forty of them were the guests of Archbishop O'Connell at dinner.

Among other prelates present were Bishops Guertin of Manchester, Walsh of Portland, Beaven of Springfield, Harkins of Providence, Feehan of Fall River, Fitzmaurice of Erie, Penn., Chatard of Indianapolis, Luddon of Syracuse, McDonnell of Brooklyn, Hennessy of Wichita, Kan., Gabriels of Ogdensburg, Casey of St. John, N. B., Allen of Mobile, Ala., Northrop of Charleston, S. C., Burke of St. Joseph, Mo., O'Connor of Newark, and the rector of the Catholic University at Washington, Bishop O'Connell; Mgrs. Byrne of the Back Bay, Magennis of Jamaica Plain, Teeling of Lynn, O'Callaghan of South Boston, Griffin of Worcester, Collins of Portland, Prevost of Fall River, Synnott of Hartford, Doran of Providence, Madden of Springfield, and McDonough of Lewiston.

Among the priests who attended the centenary ceremony were many from different parts of New England as well as from states outside. Especially conspicuous was the venerable superior general of the religious order of the Paulists, Very Rev. F. Searle, C.S.P., who was accompanied by Rev. John Hughes, C.S.P., also of New York.

"In the Beginning"

Centenary Sermon by Archbishop W. H. O'Connell. "Difference Between Race and Race Must be Changed into Confidence by Fraternal Love."

Most Rev. William H. O'Connell, DD., who preached the centenary sermon, at the solemn pontifical mass at the Cathedral, spoke as follows:

"IN THE BEGINNING."

Thus opens the great page of God's Revelation:—the wondrous story telling of how the world came into being and how man first breathed and lived and died, until another sublimer chapter is opened, and the inspired evangelist, passing over man and world and universe, begins a new revelation with the same exordium, but a new theme —not the origin of human life, but the life of the Son of God—"In the beginning was the Word."

The mind of man instinctively seeks the sources. The river flows incessantly by him in its power; the rush of its waters is in his ear—he sees the mills turning as it flows by them, he drinks of it and washes in it, and knows well what a desert its drying up would create—how the fertile field would turn to dust and the silence of death would reign where now all is energy and productiveness.

As he stands upon its bank and gazes at its rush as it eddies past him, he knows that somewhere far beyond the fields and over the hills there ripples down the bare mountain side a little rivulet, tiny as a thread of silver, cool and

clear as crystal. He sees its even, steady course, and hears its gentle song as it runs along its stony bed, mingling with others like itself, as it makes its quiet way among the brambles that conceal it, over the moss which impedes it, and down into the little pool below, and then onward to the great world that awaits it.

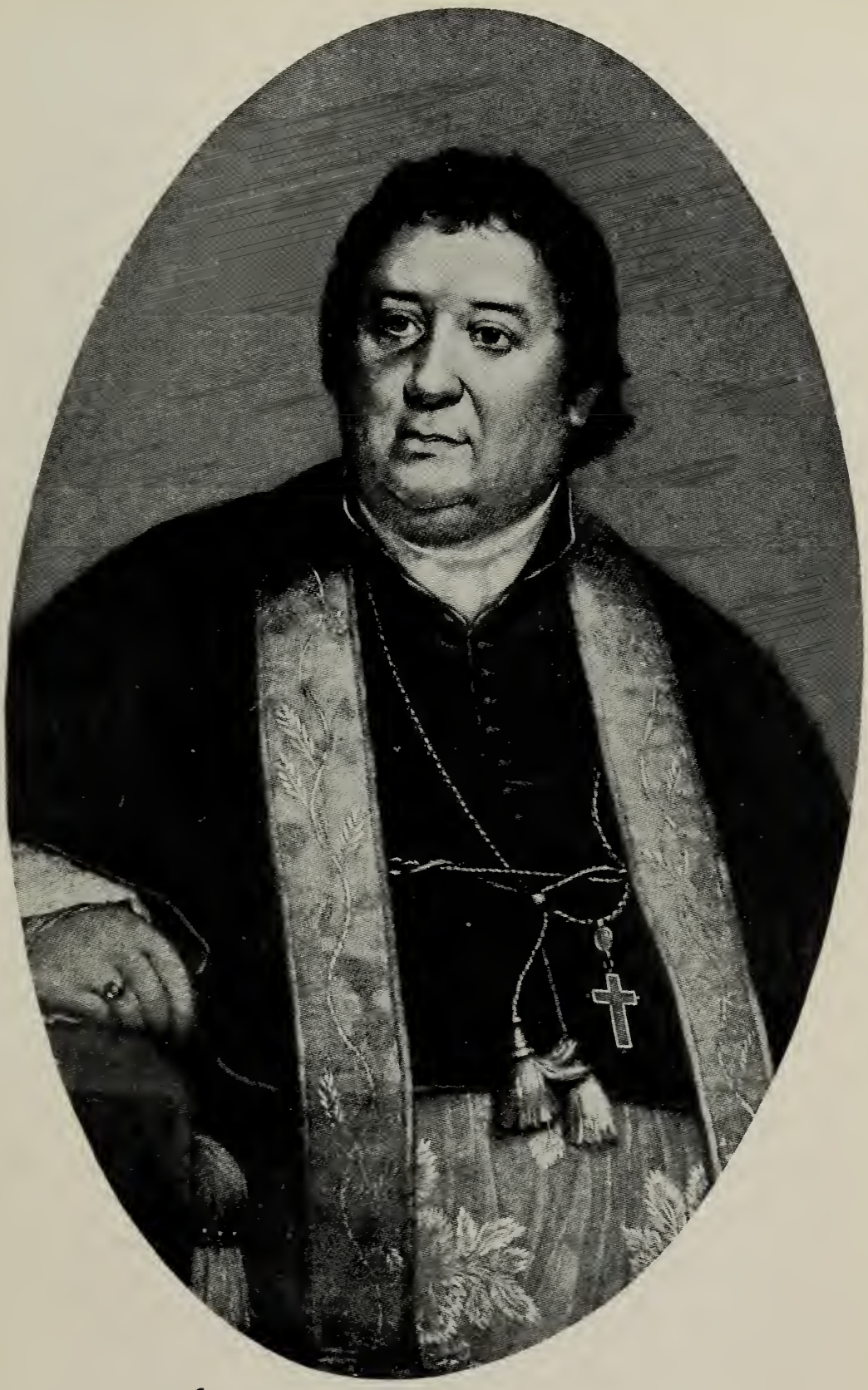
The river's course is strong and mighty and boisterous—its source, without which there would be no river, is far up in the solitude and the cold, where few men climb and few men of those who see it in its puny force, realize what things undreamed of, what countless achievements it will accomplish before, with one final bound of joy at its own destiny fulfilled, it leaps into the arms of mother ocean.

THE KEY TO THE FUTURE.

The minds which rest in present and actual phenomena, detached from the intimate relations and influences preceding and causing them, have lost the key to the future. There is nothing in human life that is independent or absolute. The chief interest of what is now lies hidden in what was a century ago, and what may be a century to come. When Cæsar was born, the world was conquered; and when he died the empire crumbled. The beginnings are the seed of history. What happens after the seed is planted is a natural development easily foreseen and measured by him who sows the seed and knows its power.

The century mark of this diocese shows forth certain phenomena which are worth study. The blossom is bursting into flower. It is a pleasant thing to breathe in its perfume and gaze at its wondrous size and glowing color. It is better still, more interesting and instructive, to trace back the sap to the soil and seek for origins—the secrets which lie buried there, in the beginning.

We need not here repeat what now all must well know—



× B. Fennelly Bp. Br.

the ciphers and the incidents. The names in the short but glorious series of husbandmen from Cheverus to Williams, who scattered with labor and patience the fruitful seed which has sprung into this ripening harvest, are written so large upon New England's history that to repeat them would be like saying the alphabet to children. There is not a schoolboy nor a man in the street who during these days of jubilee has not seen their names and their faces on every side.

But to get behind the names and the faces and the men, to delve into the spirit of their time and the motive which moved them, to get back into the atmosphere in which they lived, into the hearts of the people whom they influenced, into the ranks of those who stood apart from them and either helped or hindered them, to learn the how and the why of the let or hindrance, to learn what they stood for and represented, to uncover the mystery of their weary battles, to reveal not merely the opposition and the slow but steady march onward, but more still—to make clear why in face of difficulties the final triumph came—that is the tale today worth telling and the lesson worth learning by every true student and every intelligent man of this whole land.

THE TRUE HISTORY OF NEW ENGLAND.

The history of New England has long since ceased to be the mere narration of the advent and passing of the Puritan or Pilgrim. All that is most essential, but it is not all. The whole story is even now far more comprehensive than the recounting of the doings of any one band of exiles who, whether in sailing vessels or steamships, entered the ports along the shores from Manhattan to the St. John river. The pioneers of every settlement will always have the glory due them and that will inevitably be in proportion to their

permanency of possession and the breadth of their influence. But though undoubtedly the first New Englanders left upon both the society planted here and the Commonwealth founded by them a certain stamp of their sturdy character and their civic ideals—ideals which by improvement and development in the course of time have proven their intrinsic value, nevertheless a certain unlooked-for, indeed, unwelcome, advent of others with character very dissimilar and ideals quite distinct from those of the original settler, changed very materially the whole status of the province and brought into play forces, which, with time, have influenced and are bound still more to influence the true history of this part of America.

Let us glance quickly at the change as it happened, and then divine if we can something of what only the future will reveal in its completeness. In the narration of this page of the nation's history, the page which is spread out for our consideration during these days, one motive only should guide us—the search for truth.

Between the Puritan and the Catholic in the beginning lay a dreadful gulf. To begin even to understand the true soul of things which happened during the past century that gulf must be explained. Until a bridge has been thrown across that chasm, still very deep, even if growing happily narrower, this people of New England will never live in perfect concord. The first step in the remedy of an ill is the admission of its existence. And if there is a place where this holy endeavor for harmonizing hearts is fitting, it is this place, the mother-church of this whole Province, and if there is one upon whom that duty would seem to rest more than upon any other, it is upon the metropolitan of the greatest religious body in New England.

What if the task be difficult? Good-will has before now accomplished many miracles and faith can move mountains.

That therefore we may learn well this lesson let us go back to where the story starts and see not merely the opposing elements at their source, but their fruitful origins, and learn how misconceptions and misunderstandings were then, as they are now, the real causes, rather than mere wanton malice, of so much disunion and so much consequent weakness to all.

THE IDEALS OF THE PURITAN.

In the beginning the little band of sturdy emigrants who settled along the shores of Massachusetts were men who had suffered for conscience sake at home. They were, if not all of English blood, British in the general sense of the word. They were Non-conformists in religion—opposed to the Established Church—and democratic in their civic ideals. They were, it would seem, utterly out of harmony with conditions ecclesiastically and civilly in England. They were sternly opposed to the powers that were, both in church and state, and evidently the powers that were were equally opposed to them. The nobles of the realm and the bishops of the Established Church made no secret of their attitude, and soon home, losing the charm of peace, lost for them its chief attraction.

They were sturdy men, and they had sturdy ideals. Their temperaments were evidently not easily adaptable. England had lost her mother love for them; they would create for themselves a new nation and it would be their own nation—their own in religion and in government. There was no other plan in the mind or in the heart of these sturdy dissenters—no idea of tolerating what others might believe or worship. They had been denied that themselves, they would deny it in turn to all comers.

There was a certain grim logic in this stand—this simple determination to possess absolutely the land. It was

not large in its views nor possible of accomplishment. It was not the spirit which animated the Catholic settlers of Maryland, who opened wide their doors to every professing Christian. It left out the important consideration that the land they claimed as theirs absolutely was to be wrenched foot by foot from the Indian, whose natural right to it was sublimely ignored. But historically this was the fact. They looked upon themselves as God's chosen people; this was the land of promise, and this God-given right admitted no adverse claims. The land was God's and they were his chosen people. Within its limits they established a theocracy and set up barriers against the Philistines around them.

PURITAN TURNING TO OLD TESTAMENT.

What is interesting here to note is the spirit dominating all their action. It was a reversion to the old law rather than an acceptance of the New Testament. It was far more like the religion of Moses than the faith and charity of Jesus Christ. There was little of love but much of terror in their laws. Today little is left of their curious tenets, for time has changed many things, and the tide of events has proven their untenability. God's earth is of no one tribe, and the wandering of the nations still goes on changing the boundaries of peoples and shifting the preponderance of races.

But great things they doubtless did, for whatever else they lacked they never doubted God's special love for them, and that perfect confidence braced their spirits against awful odds of climate, of soil, and of environment. And with all their peculiarities and shortcomings they stand an exemplification of what a high ideal, even imperfectly conceived, but tenaciously held, can give man the power to accomplish against seemingly insuperable odds.

The Puritan had set himself against the church of England. He was Non-comformist. For Anglicism he had only loathing. But the mere mention of the church of Rome brought to his mind visions of the Babylonian captivity. It was perilous for an Anglican to trespass too far upon this soil, but that the Papist should ever dream of entering its confines would be the rashness of folly, for the penalty was first exile and then death.

And here, let me repeat, I am merely narrating history and that always with the one point in view, for only one motive—to bury misunderstandings by explaining the causes of them. The Puritan distrusted the Anglican; he frankly hated the Catholic. The Puritan's love may have been a gloomy sentiment, but when he hated he hated cordially.

THE CAUSE OF THE PURITAN'S HATRED.

Now, it is not natural for a man to hate without a cause. What, then, was the cause of this animosity which the mere mention of the Catholic aroused in this man who certainly feared God and tried in his own way to keep his commandments? The explanation is simple. The Puritan had been persistently taught by his own sacred prophets, their grim and stern preachers, wielding almost an absolute authority, that the Pope was anti-Christ and that the Mass was abominable idolatry. This was openly preached from the pulpit as the message of God. The texts were adduced as proofs of it by their solemn divines, and the books, whose authors were no mean theologians of their system, covered pages on this interesting thesis. Here is a beginning. We must delve deeper into history to find how this concept grew.

The schism between England and Rome, the Spanish Armada, the hapless reign of Mary Tudor, the bitter one for Catholics of Elizabeth, the fierce struggles of the Stuarts

—all these various and prolonged conflicts between the old religion of England and the new, with the inevitable embittering of party against party, each thinking oftentimes more of political ascendency than of any religious advantage; all these baneful influences opened wider and wider the fatal breach. At last, under Cromwell—soldier, ruler and prophet all in one—the common people of England, from whom our Puritans sprang, accepting as gospel truth the speech which was in reality only the fierce figurative language of bitter political strife, came sincerely to believe that Rome was Babylon and the Papist an arch fiend of treachery and conspiracy.

A BETTER UNDERSTANDING OF HISTORY.

Today honest historians on both sides are tracing the forgeries which passed at the time as genuine. Titus Oates has been revealed in clear coloring and the gunpowder plot lucidly put in its true light, not by Catholic apologists, but by Protestant impartial students of real history, and not by conners of fiction posing as unbiased historians. But all this is recently. It is only now that the whole truth may be known by all. The New England Puritan, narrow of mind and limited in education, was not entirely to blame if he accepted the current and seemingly plausible view. All the more so that even now with all the proofs come to light, and the documentary evidence discovered by Protestant scholars at hand, even today these same fables are repeated by fairly well-read men and honestly believed by the ignorant, who in their narrow environment have slender means of learning the latest results of scientific research.

It is perfectly safe to say not one in one hundred thousand who by fabled story have accepted ready-made an antipathy to the church have ever taken the slightest pains to investigate the truth for themselves,—such even among

fairly enlightened men is the force of prejudice. So what the Catholic seemed in the mind of the Puritan was somewhat natural, and, seeing him as he did, he closed his heart to him and his kindred. He was to be exiled first if caught, and upon returning he was to be hanged.

THE COMING OF THE CATHOLIC.

And yet the Catholic opened the door of this stern enemy of his and entered—entered and took his place, and stayed. His lodging was far from comfortable for he came uninvited and unwelcome. He well knew the suspicion which followed him, well realized the antipathy which surrounded him. It was a double antipathy. The Puritan had for the Catholic of any country little love. For the French and Irish Catholic there was the added enmity of race. And yet it was precisely the French and Irish Catholic, who knocked at his door, or, rather, entered silently, fearing to announce his advent. He was a hunted exile, this Irishman, poor child of a wronged nation. The sneer and the frown were no new things for him. He had lost heavily in the fortunes of war, but he knew his nation's history and loved even more than his life or his fortunes the faith of his fathers. He had felt the bitterness of persecution for his fidelity. But he was a human being; he had a right to live, and live he would.

And so by some strange tide of fate or fortune he found himself, with a few of his fellow exiles, driven from his own beloved land by the poverty which a terrible persecution had caused, or by the reign of terror which infidelity had set up, an unwelcome trespasser upon a soil to which he had come unbidden.

The Englishman and the Puritan stood for the first time face to face with the Catholic and the Irishman. At home a sea divided their antipathies and their distrusts; here

they stood shoulder to shoulder, neighbors in the same street. The inevitable followed. Here is the beginning—here the first page of that century's tale which ends today. The contrast offered by these diverse types of men could not have been greater, the antithesis could not have been stronger. Never in the history of this whole country was there such a problem given to solve by two factors so utterly opposite in all their bearings. To expect a prompt and facile solution of such an intricate and complex theorem would be to prove an utter ignorance of the ways of men.

In New York the Dutch had no such strong natural antipathy for the Irish exile, so they soon understood each other and agreed, or at least agreed to disagree. In Maryland the English Catholic welcomed his English Protestant kinsman and Catholic and Protestant in Maryland lived together in brotherly harmony. In Louisiana Frenchmen welcomed Frenchmen and Catholic welcomed Catholic. But here on this soil was to be brought to some sort of conclusion an argument, the premises of which were as divided as pole from pole, a mingling of two elements between which the force of attraction was conspicuous by its absence.

TIME NEEDED FOR JUST VIEW.

Who, in the face of such conditions, could wonder if a whole century must pass before their children's children in our day would at least begin to see one another not as enemies, but as friends at last in the great brotherhood of a common citizenship? That the old suspicion, the bitter distrust, is abating is due partly to time, which proves all things and heals all wounds, partly to events which drew the jarring forces together—events like the great war of the revolution, when the Catholic as well as the Puritan gave his money when he had it, and his life-blood again and

Yours respectfully

+ M. F. Fitzpatrick. Bp of Boston

again to prove his fidelity to his adopted country; and in the civil war, when for the union he leaped into the vanguard and won his title to loyalty by his death—in time and by events the truth began to dawn.

NOTABLE EXAMPLES.

But the dawn of mutual respect and understanding was still more hastened by the word and example on both sides of noble and high-minded men—of Cheverus and Fenwick and Fitzpatrick and Williams on the one hand, and of Channing, Shattuck, Higginson, Andrew, Hoar and Guild on the other, and of all such good men who lent their great influence to alter the jarring sentiments of mutual distrust into mutual regard and mutual esteem.

Those hard days, filled with unutterable anxiety for Boston's first pastors, we of today can scarcely realize. Again and again the flame of feeling burst forth, and only the veneration in which Cheverus and his successors were universally held by all good men, all thoroughly tired of this endless strife detrimental to all interests and all progress, could ever have stemmed on the one hand the antipathy which showed itself in the burning of the convent on Mt. Benedict, the ravings of the so-called Angel Gabriel, and the latest, and let us hope the last, display of un-American intolerance in the outburst of a now defunct organization of unholy memory, and on the other hand the naturally bitter resentment into which unoffending citizens had been wantonly goaded by demonstrations of medieval ignorance and blind passion.

CONCILIATORY WORK OF BISHOPS.

Had not the good sense, the humanity and outspoken justice on the one side, and the counsel and prayers for patience on the other finally prevailed, God alone knows what

shameful blots added to those already visible, would dishonor today the best pages of New England's history of the nineteenth century. The gentleness of Cheverus, the intelligence of Fenwick, the suavity of Fitzpatrick, the unruffled patience of Williams, all stood heroic tests, all contributed more than any other influence to keep enmities and discord at bay, to bring forth out of the chaos of clashing interests and wrangling antipathies the beginnings of harmony and concord, and to sink deeper and deeper at the same time those foundations of faith and courage upon which we must all labor unitedly to erect a fitting monument to God's glory and memory of all these good men, apostles of the love of neighbor, which is the charity of Jesus Christ, and which is the corner stone of his religion.

The beginnings were hard on all sides, and out of those hard beginnings destiny has woven unexpected consequences. The Puritan has passed into history. His children's children live, proud, as well they may be, of the great civic accomplishments of their fathers; but his creed has passed from the land. The indomitable courage of the makers of this glorious commonwealth has stamped itself indelibly upon the whole country. Whatever were his faults, he builded well; and ungrateful indeed would posterity be did it not remember that if he was narrow, he was strong and energetic and persevering, and profoundly and consistently an upholder of the law.

CHANGED CONDITIONS.

The Puritan has passed; the Catholic remains. The city where a century ago he came unwanted he has made his own. A century has materialized a prosperity and a growth undreamed of by his fathers. The little church of Boston has grown and expanded into one of the most prosperous

and numerous provinces of the Christian world. The seed planted in trial and watered with tears has grown into a mighty tree. The virtue, the strength, the beauty were all in the seed—the faith of Christ never fails to flourish when there is air and light enough and liberty to grow. Persecution but impedes it only for a while—and even while it impedes its blossoming, only strengthens the roots and invigorates the sap. The first pastor of Boston well knew this when he gave to his little church the name of Holy Cross.

One hundred years have multiplied one little church into one thousand, two priests into two thousand, one bishop into eight, and the "pusillus grex" of the one hundred faithful, courageous souls into near three million. These are inspiring figures—growth ineffable against great and discouraging odds. Such is the present grown from the past; what of the future from the present? The problem is still unsolved.

The gulf, though narrowed, is visibly still there. It needs only the occasion to reveal its presence. It is, I repeat, here still. We must face the truth if we would be of real service to the cause of harmony. The question awaiting an answer still is, are we to fill in the gap and utilize the ground as builders do waste land, or must we wait another century for the much-desired concord? No lover of New England will stand passive in this problem before us. There are rents enough growing in the social fabric without perpetuating those made by our fathers, the baneful influence of which in every walk of life even today we still feel. Cheverus and Boston's shepherds have done their share nobly and well. The people, guided by them, have shown their good will often, even under direst provocation. What now is our duty—the duty not of us alone, but of every New England citizen? Our answer will be the measure of our greatness.

THE DIFFICULTIES LESSENED.

The difficulties in the problem are more than half eliminated. Our fathers on both sides would scarcely see them if they could return to our surroundings. Faith and patience and the good will of many have performed miracles already. We must complete the solution of a difficult but half-solved question, whose solution means countless blessings of peace and tranquility to all this blessed land. So long as ignorance perpetuates prejudice, so long as pride cherishes its sores, anger will smolder, awaiting only an occasion to burst into flames. The blood of the Catholic of New England has bathed many a battlefield. His patriotism is as strong as the Puritan's. They have lived on the same street, under the same roof, for a century, and it is high time for a clear understanding—not for myths and fables. We are living in the twentieth century, not in the sixteenth. We are less excusable than our ancestors on this soil for prolonging the conflict which misunderstanding more than actual malice started. What care I for what Stuart courtiers or Tudor flatterers did to set brother against brother? My life is now and here. Nay, what good can come from cherishing the resentment which New Englanders of 1800 provoked from the harmless little band of Catholic exiles seeking only shelter for their bodies and an unmolested shrine for their souls? The past is passed—its good alone is worthy to remain; its hard story must be recalled only as a page of dark misunderstanding and a lesson of encouragement in future hardships.

MANY RACES INSTEAD OF TWO.

In 1800 it was a struggle between only two races. In 1900 the offspring of a dozen races and nations occupy the scenes. To seek to force upon any one of them the dis-

tinctive blood traits of another would be labor in vain. That was the mistake of the Puritan who would perforce change the Celtic enthusiasm into British coldness, and the wealth of Catholic ritual into the frigidity of Puritan observance. The Puritan thought of God as a great avenger of sin—his meeting house was cold as a prison. The Catholic looked up to God as a Royal Father—his temple was warm, with regular ceremonial which spoke of the dignity of God's presence, made intimate by love. It was one of the many differences between them. But it was not the least of them all.

To harmonize into a common sympathy and patient forbearance these varied inhabitants of the land, so that while each retains the birthright of his race, each learns from each something worth acquiring for the common good—that is the only sensible, practical and efficacious method by which concord and fellow feeling can become a reality, for the peace of all and for the nation's strength. Reason, impartial and tolerant, will do much, but the one great power which has accomplished this miracle again and again, when the Goth mingled with the Gaul, when the Saxon met the Briton, when the Hun overran Europe—in the ever-changing currents of clans and tribes, is the church of Christ proclaiming and enforcing Christ's law of universal brotherhood, not in mere high sounding and empty phrases, but by real and visible unity of belief and of communion.

That influence came here with Cheverus one hundred years ago. Quietly but potently it has been working out its results—it has labored without gratitude, it has toiled in silence by counsel and entreaty and at times not even the flock understood the peaceful counsel of the shepherds. More than once the work of beneficent concord was all but ruined by passion on the one side and resentment on the other. Men are but men, and even the strong, sweet bonds

of the church's sway may be burst after long endurance under dire provocation. But the church held to her highest law.

THE WORK OF THE CATHOLIC PRIESTHOOD.

The noble band of priests who for a century have poured out their labor and their lives among the people, who today are the strongest force for moral uplift and persevering, steady progress in the spiritual and in the civic life of this Commonwealth, are doing now what Cheverus began and his successors continue. The results of their labors are not always obvious; men cannot easily realize what might have happened if such an influence were not at work among them. But New England will not allow another century to pass before she realizes the real value of these law-loving, law-enforcing, priestly sons of hers, living near the hearts of their people, their people in their hearts, encouraging, counseling, consoling, repressing, gently controlling —an influence which never tires and never sleeps.

O! Priests of New England, seeking no reward but God's blessing, wanting no recompense but Heaven's approval, what wonders unknown but to God and you, your enlightened priestly zeal, your high and strong courage, your true love of New England's peace and happiness have accomplished. What lessons of all that ennobles life your lips have spoken! What deeds of sweet charity your hands have wrought! What messages of peace your weary feet have carried! The Matignons and the Fittons, tireless in their zeal and unflagging in their toil, traversing the byways from end to end of this great land, thank God, still live. The spirit of these pioneers of the faith is still active and fruitful. The material difficulties of a century ago have passed, but new ones far more intricate, far more delicate, face the priesthood of today.

GROWTH OF CATHOLICITY.

Three millions of Catholics occupy the limits where then one hundred lived. And the needs have grown with the number and altered with the conditions. To train the docile mind and heart of a few scattered emigrants was a task infinitely more easy than to preserve the purity of the faith in the denizens of crowded cities, menaced by the contagion of a thousand sophistries, and to keep untainted souls beckoned on all sides to a thousand seductions. Poverty and the humiliations of a cold welcome have their hard features. But the pride of life and the corruption of luxury are infinitely more to be feared.

Matignon and Fitton faced their difficulties and conquered them, and you, priests of New England, will by God's grace, meet and overcome the dangers of your day. The child of the emigrant is called to fill the place which the Puritan has left. He must learn to fill it worthily and well. And from the story of his father's struggles he must take to heart two salutary lessons—to keep his faith undimmed and his charity unquenched. The charity of the Puritan was for his own only—the charity of the Catholic must be for all. The Puritan failed because he planned only for himself. The Catholic must broaden his love to embrace all as Christ did. He will not fail. The Puritan frowned upon the coming of the stranger, and then wondered at the estrangement which followed. Beware of a like grave fault yourself toward those who now enter your gates. Your church is Catholic—so let your charity be also. The faith of the emigrant was strong as steel and firm as adamant. It stood the test of reviling. The faith of his children must stand the test of indifference and flattery. The emigrant ate his bread sweetened by moral content, and it nourished him in health and happiness. Beware that

a richer fare bring not discontent and the envy that kills faith and love.

DOUBLE PROBLEM OF THE PRESENT.

So will you and your children solve here on New England's soil two great problems which must today be met frankly and faced courageously. First, the difference between race and race must be changed into confidence by that fraternal love which is Christ's sweet law. The pitting of race against race is a base maneuver; shrewd, perhaps, short-sighted certainly. No one who really loves God and country would ever stoop to it. The Catholic Christian will not countenance it. Second, faith showing forth clearly God's commands must reveal also the higher duty which new responsibilities and higher place have imposed upon us all. If we are to learn from the centuries past not vain fables, but practical truths, and not mere requiems over dead sires, but flaming revelations which illumine the future, let us hear the voices which speak to us from the graves of heroes, and draw lofty inspiration from their lives.

We of today must prove our titles by prizing them at their true value. We must fear no enmity and create none. No effort to misinterpret our labors for harmony must cool our ardor. No obstacles of ignorance of our faith nor antipathy to race must discourage us. The sign of the Holy Cross gleams high above us Catholics of Boston and New England as it did upon the banners of Constantine when the church came forth from the catacombs to take her rightful place of glory and triumph among all tribes and peoples. The procession has started—the march towards our duty here, not merely to ourselves, but to our surroundings, must proceed. God wills it—our country demands it. Let the dead past bury its dead; but not all the past is dead.

THE LATE MOST REV. JOHN J. WILLIAMS, D.D.

IMPERISHABLE EXAMPLE OF BISHOPS.

The courage, the self-sacrifice, the heroism of our prelates and priests and ancestors will never die. When this city has grown ancient, when, mayhap, many other races from other lands mingling with your children's children, gather around these altars centuries hence, as we do today, to get courage for the future by meditating upon what has been, the names of Boston's four great bishops, the pioneer priests and the earliest Catholics will still be glorified in the history of this land and held in eternal benediction by all who love the blessings of peace and law. The glory of court and battlefield is but a gilded bauble compared to the eternal glory which true moral greatness, begot of faith, weaves for those who in obscurity and hardship serve faithfully God and country, as did the patriarchs and people of the Catholic church of New England one hundred years ago, when still all here was in the beginning.

To God, the ruler of all, to Jesus Christ, His Son, to His holy church, founded upon the rock of Peter, and whose love embraces all mankind, be there all the honor and the glory of what one hundred years of faith have witnessed. And we may well repeat today the significant motto of this Commonwealth, "Sicut patribus, sit nobis Deus"—"As he was to our fathers, so let him be to us—our God." The Catholic faith, changeless and undying, Christian hope in the fulfilment of a great destiny for our country, charity uncooled and unquenchable for all—these are the torches which today we kindle afresh at the tombs of those good men whose ashes have mingled with New England's soil, but whose immortal souls live forever in God's eternal kingdom, where all the holy men of all races and all times sing his glory for ever and ever more. They did their duty well—and now for ours.

Symphony Hall Meeting

Great Gathering of Clerical and Civic Dignitaries Participate in Memorable Tribute to Boston's Deceased Bishops.

Most Rev. William H. O'Connell brought to a close the Catholic diocesan centenary meeting in Symphony Hall last night with the following striking words, which elicited an outburst of applause and cheers:—

"*The scroll upon which is written the story of Boston's four great bishops has been unrolled. The story of their trials their labors, their triumphs has been told. These were the heroes of the great faith which has produced martyrs and confessors wherever it has been sown. A new page lies open before us. They wrote the history of the last century, we must make the history of the coming one. Compared to ours their conditions were hard indeed.*

"*But much as they did against odds we have much more to do. They laid the foundations. We must complete the edifice—an edifice whose architect is Christ and whose pinnacles pointing heavenwards must gleam with the glory of God. We should be cowards, indeed, did we in plenty fail in what they in poverty accomplished.*

"*One thing only will assure complete success—the same unity of faith, the same splendid courage which our fathers had. No lagging in the ranks, no cowards and no rebels—but an army—one in mind and heart facing a great warfare—confident of final triumph.*"

The meeting, which might properly be termed a civic memorial event for the deceased Catholic bishops of Boston, was an enthusiastics one in every way. It was a notable gathering in many ways. Clergymen, physicians, lawyers, public officials and staunch business men filled the hall, and several speakers imparted a thorough knowledge of the three bishops and one archbishop who in one hundred years have ruled the diocese. They dealt sympathetically with these lamented prelates, giving interesting sidelights upon their personalities.

From 7.30 o'clock until eight Archbishops Falconio and O'Connell, with a large number of ecclesiastical dignitaries frem all parts of the country, were seated in the reception room of the hall, and here Governor Guild, and Mayor Hibbard spent the time with the prelates in pleasant conversation. At eight o'clock the dignitaries went upon the stage and were greeted by the large gathering standing. Between Archbishops O'Connell and Falconio sat Governor Guild and Mayor Hibbard.

Others on the platform were Bishops Casey of St. John, N. B., Allen of Mobile, Ala., Gabriels of Ogdensburg, N. Y., Luddon of Syracuse, N. Y., Walsh of Portland, Guertin of Manchester, McDonnell of Brooklyn, O'Connell of the Catholic University, Washington, Burke of St. Josephs, Mo.; Mgrs. Lavelle of New York, Byrne of St. Cecilia's, Teeling of Lynn, Magennis of Jamaica Plain, O'Callaghan of South Boston, Collins of Portland, Hurley of Portland, McDonough of Lewiston, Prevost of Fall River, Griffin of Worcester, Synnot of Hartford, O'Callaghan of Portsmouth, and Madden of Springfield; Marquis Bouthillier de Chavigny, Judge Charles A. De Courcy, Judge M. J. Murray, Prof. Thomas Dwight of the Harvard Medical School, Henry V. Cunningham, Chancellor

Splaine of the Boston archdiocese, Rev. James P. E. O'Connell, the Archbishop's secretary, Rev. J. E. Millerick of St. Joseph' Church, West End, Rev. Edward J. Moriarty of St. Peter's Church, Cambridge, and Rev. Denis J. O'Farrell of St. Francis de Sales Church, Roxbury; Fr. Henselman, Superior of the Jesuit fathers, and Fr. Rockwell, his assistant, both of New York; Rev. Thomas I. Gasson, S. J., President of Boston College; Fr. Cormican and Rev. M. E. Dolan, two of the faculty of the Holy Cross College; Fr. Lucking, Superior of the Redemptorist Fathers, New York; Rev. James Hayes, C. SS. R., of the Mission Church, Roxbury.

The meeting was called to order by Hon. M. J. Murray, who said: "We are gathered in pleasant obedience to the wish of the head of the diocese in this auditorium. The obedient child of the Church finds it an easy task to be a law-abiding citizen."

Following a few other pleasant remarks Judge Murray introduced the Marquis Bouthillier de Chavigny, and his address in French was frequently interrupted by applause, particularly by Governor Guild and the two archbishops. Following the marquis Judge De Courcy was introduced, and he spoke upon the first bishop of Boston, the saintly Cheverus. Inasmuch as Governor Guild had but a brief respite from his physician in orded to attend the exercises he spoke next, and when leaving the hall was given a splendid tribute, the entire audience rising and cheering the popular governor.

Mayor Hibbard then offered his congratulations on behalf of the city to the Catholic people who were observing a noteworthy period in their history. The Mayor referred to the elaborate ceremony of the previous day, and in behalf of the citizens of Boston extended to Archbishop

O'Connell and the other special guest of the evening, Mgr. Falconio, the kindly felicitations of the city.

Henry V. Cunningham spoke upon Boston's second prelate, Bishop Fenwick, and Judge Murray spoke upon Bishop Fitzpatrick. Prof. Dwight dealt with the life of the late Archbishop Williams and told many incidents of the late archbishop'es life, hitherto not known to the people in general, and which proved of great interest. Then Archbishop O'Connell brought the meeting to a close with the brief speech which is given at the opening of this chapter.

Governor Curtis Guild's Address

Governor Curtis Guild, Jr., spoke as follows:

It is ever a pleasant duty to bring the greetings of the Commonwealth to any body of citizens who have found in religious faith the strongest inspiration for the moral life. I congratulate you on this centennial anniversary of the founding of the Catholic diocese in Boston. Its benefits have extended beyond the limits of the city to the confines of the Commonwealth.

The full measure of that benefit not merely to church but to state, can only be appreciated by those who are honest enough to reverse the picture and to consider dispassionately what would have been the character of Massachusetts today if the millions of new Americans from Catholic countries who, with their sons and daughters, the second generation, now form two-thirds of those recorded as communicants of any religion in Massachusetts, had been left for a hundred years unchurched.

Whither would these have drifted without the impulse to duty and honesty and honor that religion alone can give, if there had been no welcome here from some apostle of the faith in which they were born and in which their fathers died to add to his ministrations to their spiritual wants the needed moral warning, and in the old, familiar voice, that, though governments may differ, the boundaries of sin and virtue are the same now, everywhere and eternally; that protection in the exercise of one's own rights does not mean protection in the abuse of another's; that

liberty, in short, is not license, and that 'obedience to law is liberty.'

I congratulate you on the presence of these distinguished guests. I particularly congratulate you that this felicitous anniversary finds at the head of this diocese one not only most reverend in title, but so thoroughly revered and loved in fact and by all his fellow-citizens.

Massachusetts is proud of his achievements in his chosen and sacred calling, proud that a Massachusetts boy, sprung from the ranks of her poor, should by sheer ability have won recognition and honor, not from his church alone, not from his country alone, but even in courts on the other side of the world. She is prouder to find that the brilliant scholar, the confidant of the Vatican, the prelate honored in the far East as well as in America, is still in the best sense a Massachusetts boy, an American citizen, no passive disciple, but an ardent apostle in the ranks of those who stand for sound citizenship and patriotic service.

A century may be spanned by the passage of a single human life. It may be covered by a single page of history. It is but a ripple on the ocean of eternity. Yet a period, however brief in the eternal records, may be crammed with changes momentous in the development of man. It is but two centuries and a half back to the evil old age when Catholic and Protestant persecuted one another in the name of religion, when Tilly and the massacre of Magdeburg and Cromwell and the massacre of Drogheda were fresh and hideous memories that held men's hearts apart. Two centuries ago such a meeting as this tonight would have been impossible.

The governor of the Puritan province could not thus have met the princes of the church, they could not thus have met him, nor, indeed, at that time, as a matter of fact, if not of law, could one of the then despised Socinian faith

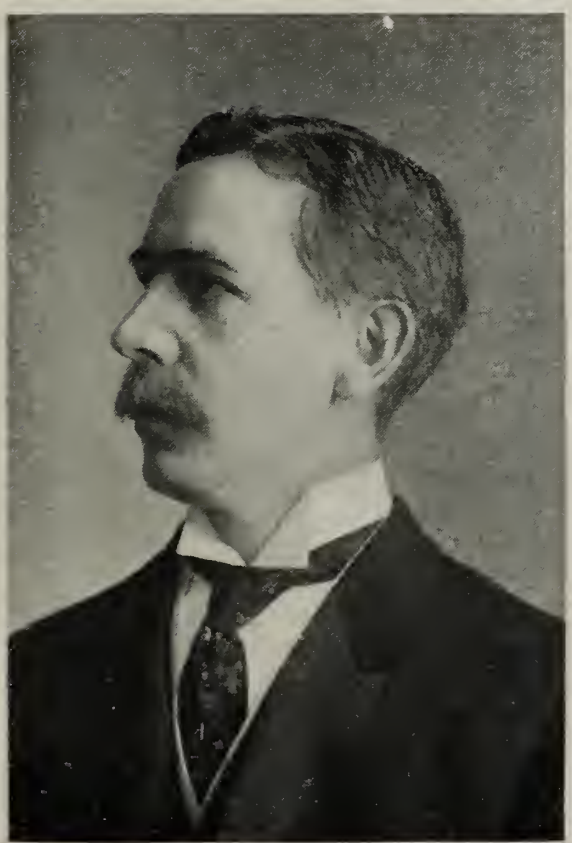
have held the post of governor in any colony of Puritan or Catholic origin.

A century ago, when this diocese was founded, there still remained in the free commonwealth a social distrust, which is but just vanishing with the dawn of the broader Americanism. It is our happy fortune to live in the time when men daily are more and more endeavoring to discover, not the evil, but the good in their neighbors, when we believe in each other's sincerity, when we trust in each other's word, when we are proud of each other's friendship, when we are grateful for each other's prayers. Even in the century when Magdeburg and Drogheda were sending up their reek of horror from the soil of the old world, Cecil Calvert, Lord Baltimore, the Catholic layman, and Roger Williams, the Protestant clergyman, were publicly laying in the new world the foundations of religious freedom.

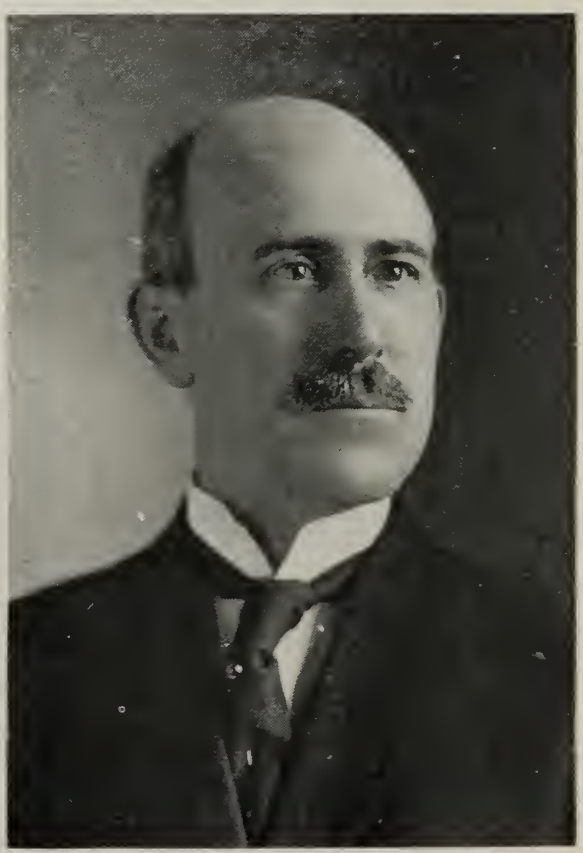
It was Williams who with prophetic vision described the coming American Commonwealth as a ship in which the crew, Catholic or Protestant, Mohammedan or Jew, urged by a common impulse, governed by a common law, should work in harmony, finding that the progress of the ship over the ocean was possible only by the help of all and that each in the end found his own benefit by the tolerance of his brothers.

It is our happy fate to live in the dawning of the day that is making that ideal real, when for hate for every religion but his own, man is learning to substitute respect for all religions, when the broader study of history shows that factions led by fanatics have ever been doomed to failure, shows that no nation of agnostics or atheists has ever been permitted to live, when instead of seeking grounds for difference Americans of all races and creeds are, on the contrary, seeking grounds for agreement, when it is difficult neither for the American descendant or Catholic Irishman

MARQUIS BOUTHILLIER DE CHAVIGNY



HON. CHARLES A. DE COURCY



HENRY V. CUNNINGHAM

to praise from the steps of the altar the service done our common country by its Puritan founders, nor for the American descendant of these same Protestant Puritans to welcome and acknowledge the strong aid given to sound American government against its greatest enemies, socialism and anarchy, by the Catholic church.

"In Principio," that great address to which we listened this morning, began with the first words of the Book of Books. Its noble appeal to the brotherhood and citizenship of men of all religious faiths rang with a spirit of inspiration of the great text in the New Testament:

"Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis."

"Doxa en hypsistois Theo kai epi ges eirene en anthropois eudokia."

The dropping of a single letter may change the translation by this or that individual man; but no errors of man have ever been able or will ever be able to strike at the heart of that divine message. Peace to all the earth is to be won to the glory of God, and the path upon which it is to be sought is good will to all our fellow-men."

Marquis Bouthillier de Chavigny's Address

Monsignor—Guided by the delicacy of your heart and that generosity of mind which is the heritage of all truly American natures, you have expressed the desire that some French voice, however humble, should be heard at the time when your diocese is celebrating the anniversary of its foundation by a son of France. I thank you for this attention in the name of that France which, at this moment, suffers, prays and hopes.

I thank you for it in the name of this ancient church of France, which, for centuries has been the inexhaustible reservoir of the Christian faith and apostolate from which the world draws without limit; . . in the name of that church which, at the moment when all the revolutionary forces of atheism do it the great honor of unloosing themselves against it once more, gives to the universe the sublime spectacle of an absolute and filial submission to the chair of Peter, to the living representative of Christ, to the depositary of the faith in its integrity.

I finally thank you, monseigneur, for the honor you have been good enough to do to me, an honor which falls also upon all the French-speaking members of your diocese and which they share with me.

Ladies and Gentlemen—The revolutionary troubles which swept France during the closing years of the 18th century had as its providential result the scattering over the whole world of noble and holy souls who were anxious to devote to the service of Christianity the apostolic spirit

with which they were filled. To one of them—to one of these illustrious exiles, you owe the foundation of this magnificent diocese of Boston, whose centenary we celebrate today.

On Oct. 3, 1796, a French priest, hardly 28 years old, the Abbe Cheverus, disembarked in this city poorer in temporal possessions than the last of the immigrants you are receiving every day, but abundantly endowed with all those spiritual riches which flow from the practice of the three sovereign virtues: Faith, Hope, Charity.

The humble servant of God found to receive him on his arrival only another disciple of the divine Master, as poor in worldly goods as himself, but with a faith ardent as it was confident, and a heart aflame with charity. Let me call up the first meeting of these illustrious founders of your diocese.

We almost see the holy priests giving each other the kiss of peace, and we watch them as they pass to their humble lodging. The good Fr. Matignon confides to his pupil of yesterday, his companion of today, his superior of tomorrow, the grave anxieties which weigh upon his soul. He recounts the almost insurmountable difficulties which he has met alone, but which they now confront together, in the evangelization of a flock dispersed over a territory more than 15,000 square leagues, through all the extent of which Christ has not a single altar, however modest, on which to lay his head. He tells him of the distrust, nay, of the savage hatred by which he is and they are to be surrounded, as well as the obstacles which this distrust and this hate accumulate unceasingly on the pathway of truth.

Do not believe that the saintly missionary thinks for a moment, at this first meeting, of reminding his young companion of the material privations that await him. The Abbe Matignon knows his disciple better than that, and

he is not at all ignorant of the fact that such privations will be for him the source of new joys. But the hour is not for joy, even the most holy. It must be entirely consecrated to finding the most suitable means for facilitating the spread of grace in the souls for which they are responsible before God.

The Abbe Cheverus listens, reposeful and serious, so that already, without doubt, there is under divine inspiration, a plan of action forming in his mind. To the material difficulties which will hamper his evangelical zeal, he will oppose prayer, simple like his needs and confident like his faith. To sectarian hatred he will reply with a sweet charity that will persuade by its very perseverance. To unjust distrust and frequently to coarse prejudices, he will offer the spectacle of an irreproachable sacerdotal life.

Finally, while remaining faithfully attached to the traditions of his birth and to the memories of his motherland, he will identify himself with the customs, the spirit and the temper of the country of his adoption.

He will love its institutions which he will make his own, and defend, should the need arise, with his blood. He will study the language and prefer it in his speech. He will take part in all the noble aspirations of the young nationality in the midst of which he has established himself. In a word, without forgetting what is due to the country of his origin, he will be in the new world above all loyal, in the completest sense of that word, to the American flag, with which his own country—and he will remember it not without pride—had the honor, a few years ago, of associating its own colors, supported by its sword.

Let us now go back, ladies and gentlemen, to the closing days of November, 1823. Twenty-eight years have elapsed since the arrival of Mgr. Cheverus. This saintly missionary has been bishop of his diocese for 13 years.

An order from the king comes to tear him from the flock to which he belonged with his whole heart and soul, and to which he would have given his life. The order is positive, and a petition signed by all the most prominent citizens of the country without distinction of religious denomination, could not cause it to be revoked.

The hour of departure has sounded. Around the saintly bishop gathers an innumerable crowd of people, all moved and cast down. Protestants as well as Catholics surround him. Every eye is wet with tears, every heart overflows with the sorrow due to a common cause. What, then, has the humble servant of God accomplished in so rigidly Protestant a country as this, that his departure should create such a ferment in the minds and hearts of all?

Mgr. Cheverus took with him the unanimous regrets of his parishioners and of the Protestant world, because as a priest he combined in his person all the apostolic virtues of the apostle, faith, humility, charity, and vanquished with these holy weapons the most obstinate prejudices by offering to all the most perfect type of the Roman Catholic priest. Because, as a bishop, he simply went on exercising these distinguished virtues by carrying them even as far as saintliness. He did not disdain, as you know, to go, in his violet robes, cutting wood for the poorest of his parishioners, thus showing that the Roman Catholic church had within it the purest of democratic regimes, and the only one able to succor effectively the poverty, to calm the hates, to restrain at need the wrath of the world's disinherited. Because as a man of the world he knew how to conquer and charm the elite of Boston's society, eager then, as it is today, for the things of the intellect. And by this he victoriously demonstrated, in an environment where Catholicism and ignorance were regarded as synonymous, that

a Roman Catholic priest could be at once a saint before God and a great savant in the presence of men. Because, as citizen and patriot he was seen in the hour of danger on the ramparts, spade in hand, thus showing that the two titles of Roman Catholic priest and patriotic citizen belong together and cannot be other than closely inter-connected.

The first bishop of Boston was one of the victims of the revolutionary trouble of France. He had quickly discerned that this revolution was but the bloody prelude of a struggle to the death between two tendencies, between the Christian spirit and the spirit of false liberalism. He could not but recognize that the latter was opposed to the former, and aimed at nothing less than the abolition of all revealed religion, at a return to radical atheism or to a religion vaguely pantheistic, which would only mean an approximation to pure pantheism.

In his thought, Mgr. Cheverus was ahead of his time. He had perceived, rising above the horizon, the powerful American democracy, and had understood the role reserved therein for the Roman Catholic church, a force, regenerating and conservative, at once guardian and regulator of the individual and the public conscience. Finally the great bishop knew that political liberty and religious liberty are sisters of the same blood, inseparable, sustaining each other, and that, united in the conscience of a nation, they assume its greatness by strengthening all the activities of the body politic.

That portion of his life which Bishop Cheverus consecrated to your diocese brilliantly revealed all these truths, and it is for this reason that I ask you to salute with me, in our first bishop, the most complete type of what an American citizen who is also a Roman Catholic ought to be.

Following his example, prove that a Roman Catholic is not a foreigner at home, and show by the intelligence

of your patriotism that our religion is not, as they try to make it appear in certain countries, antinational. Let your life be a perpetual demonstration of this fact. That the glory of the Catholic church, according to the expression of Montalembert, is that one of the consequences and conditions of its immortality is to make itself everything for all. It is to accommodate itself with an untiring flexibility to the institutions, the manners and ideas of all countries, in all centuries, in all that is not incompatible with Christian faith and virtue. It is to permit all its children to choose, in some sort, a particular domicile, to possess their own patrimony, in the midst of this incomparable unity which only triumphs over everything and survives everything by its universality and elasticity.

Catholics and American citizens, never lose sight of the fact that after the service of God, and your filial submission to the chief representative of Christ in this diocese, your beloved archbishop, you owe your respect, your devotion, your energy to the flag under which you are able to pray according to your conscience. Work in peace far off from all the petty jealousies which divide and destroy other countries, and educate your children according to the principles which recommend themselves to you.

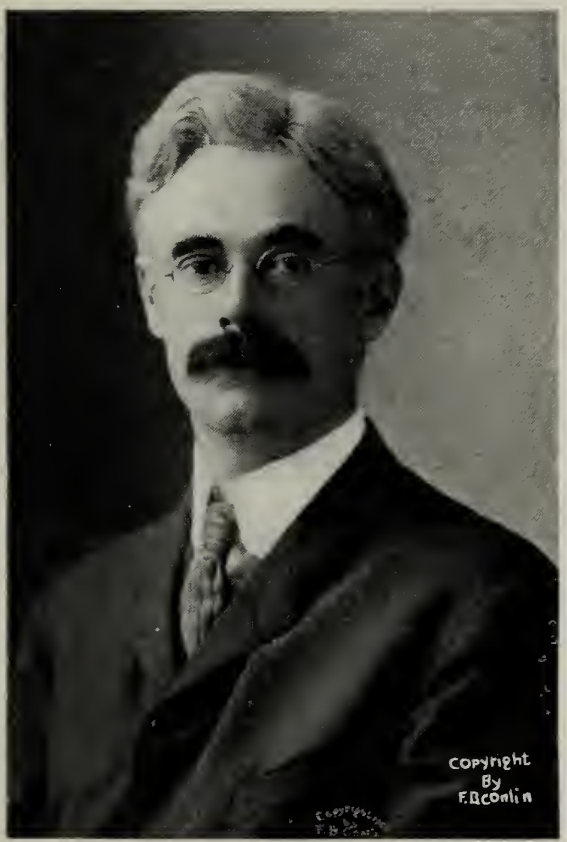
The two titles of Roman Catholic and citizen of the great republic, instead of being incompatible, complete by strengthening each other. By holding firmly and high, along with the colors of Christ, those of the great American republic, you will cause your doctrine to be loved and respected, and will impose yourself more and more as an element of force, of security, and of progress in the noble country which is every day growing in power and authority in the world.

Finally, in the life of Mgr. Cheverus there is another great example which we cannot lose sight of. The noble

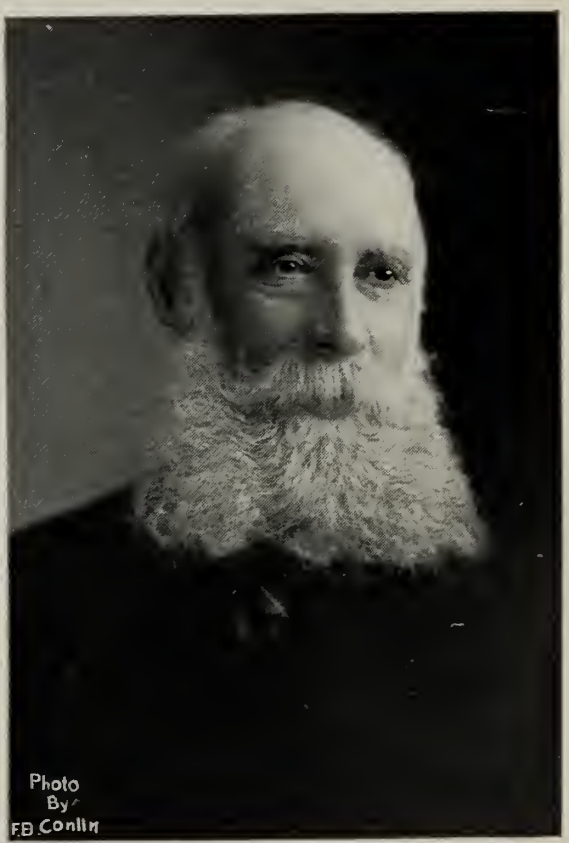
bishop could not have accomplished his mission if he had not found in his flock love, devotion, obedience. Our church exists only by and for the practice of these three virtues. It exacts them from all its children to whom they are never more necessary as in relations with their spiritual chief. By a result of his will, very mysterious, but infinitely consoling Providence has given you this great proof of his goodness; that of choosing for you, at each stage in your religious history, the pastor whose particular virtues were best suited to the conditions of the time. As the flock of the great Bishop Cheverus knew how to appreciate his virtues in their time, so in your turn, do you appreciate the virtues of his illustrious successor. By your union and your affection make easy for him the work he undertakes for the great glory of our church and the well-being of the numerous flock conceded to his care.

Monsignor—How can I doubt for a moment of the respect and affection of your beloved children in God, when I bear in mind the greatest part of your flock is composed of sons of St. Patrick and of St. Louis, of children of these two great nations which have formed for more than ten centuries the royal guard of Christ and his church on earth. Wherever blood had to be shed for the cause of freedom, efforts united to defend or promote the doctrine of the Redeemer, France and Ireland were seen together.

Today, you are surrounded by that same royal guard full of love for Your Grace, and willing to help you, in spirit of filial affection to accomplish your noble mission in this diocese.



JUDGE MICHAEL J. MURRAY



PROF. THOMAS DWIGHT, M. D.

Hon. Charles A. De Courcy's Address

Like a page from the book of romance runs the life story of Jean Lefebvre de Cheverus, first Catholic Bishop of Boston. Born January 28, 1768, at Mayenne, the capital of the ancient province of the Lower Maine, he entered life under the most favorable auspices. His father, Jean Lefevbre de Cheverus, was the general civil judge of the city and duchy of Mayenne; one of his uncles. Louis Rene de Cheverus, was rector of the principal parish; the other, M. de Champorain, was mayor.

Like most men prominent in the religious history of the world, he was brought up in a home of spiritual influences. His mother, Anne Lemarchand des Noyers was a rare woman, whose care it was "to inculcate upon her children, by example even more than by precept, the fear of God, the habit of prayer, love of their neighbor, charity to the poor, compassion for the afflicted, and a love for whatever is good, honest and virtuous."

Thus happy is his birth and surroundings, and further endowed with brilliant intellect, he matured early. At the age of eleven, when admitted to his first communion, his strongest inclination was to enter the ecclesiastical profession, and the following year he received the tonsure from the hands of the bishop of Dol.

The young abbe finished his studies at the college of Mayenne, gaining several prizes. His father concluded to take him to Paris that he might pursue a higher course of study at the college of Louis-le-Grand; and here again he was esteemed the best member of the institution. Entering the seminary of St. Magloire in Paris, he devoted

himself to ecclesiastical studies and attended lectures at the Sorbonne, and at the age of 22 he was ordained deacon.

This was in October, 1790. The gathering storm was about to burst upon the church. The property of the clergy had been seized, the civil constitution decreed, and the schismatical oath required of all priests in office under the penalty of ejectment. To take priests' orders meant poverty, persecution, perhaps death. But Abbe Cheverus did not falter in his life's mission. A dispensation as to age was procured from Rome, and on the 18th of December, 1790, he was ordained priest at the last public ordination that took place in Paris before the French revolution.

The next two years of his life were beset with persecution. Ordered from his parsonage, driven from his native city Mayenne, and his life threatened, he was obliged to conceal himself. And after the passage of the resolution of August 26, condemning to banishment those priests who had not taken the constitutional oath, he decided to leave France, and embarked for England in September, 1792.

Thus ended the first period of his life with all the brilliant promises of youth apparently blasted. Yet he lived to see that same Mayenne turn out en masse to welcome him thirty years later, and in a complimentary address apply to him the language of the Jewish people to Judith: "You are the glory of our country (Tu honorificentia populi nostri)."

He arrived in England practically penniless. With the unflagging energy that characterized him through life, he entered at once upon the study of the English language. In the following January he became a teacher at a boarding school for young people. A year later he was able to speak English so well, that he was permitted by the Bishop of London to exercise all the clerical functions in his district. But it seemed to him that his services might be

better employed elsewhere, where priests were more needed. Then there came to him a letter from the Abbe Matignon, doctor and late professor of the Sorbonne, whom he had known at Paris; and notwithstanding the entreaties of friends and the prayers of the Bishop of London, he determined to come to Boston, where he arrived October 3, 1796.

The Boston mission at that early day embraced all of New England, and the Penobscot and Passamaquoddy tribes of Indians. Its history had been a troublous one. Some time between 1784 and 1789 came the unfortunate pioneer, Rev. Claude de la Poterie, who in 1788 secured a ten-year lease of the old Huguenot chapel on School Street, about on the site of the Five Cents Savings Bank. On November 2 he celebrated the first mass in "Holy Cross church," and a broadside issued by him January 29, 1789, states that the church was then indebted to workmen for labor and materials in the sum of £100. After a struggling pastorate he left in the following July.

Rev. Louis Rousselot followed him, but only remained a few months. January 4, 1790, Rev. John Thayer appears; a convert, whose controversial tendencies were hardly calculated to enlarge the struggling congregation of 100 in a city of 18,000. August 20, 1792, came the benign Francis Matignon, a learned, cultured, tolerant and far-sighted French abbe, ex-professor of the Sorbonne. This was the real beginning of a pastorate proper in Boston.

A mission with such a history and beset with a thousand difficulties would have driven to despair men less devoted. But with true missionary spirit Cheverus traveled over this vast region, visiting the scattered families hundreds of miles apart, and wandering in the woods among the Indians, enduring untold privations and hard-

ships. On this part of his labors time will not permit us to dwell. It is the oft-told tale of missionaries in all climes and ages.

After the second year Cheverus was largely relieved of his mission among the red men by the State's allowance for a missionary in pursuance of a promise made by Washington to the Indians for their assistance during the Revolution. Thenceforward Abbe Cheverus and Abbe Matignon occupied modest quarters in Leverett's lane. "Those who witnessed the manner in which they lived together," says the Boston Monthly Magazine for June, 1825, "will never forget the refinement and elevation of their friendship; it surpassed those attachments which delight us in classical story and equalled the lovely union of the son of Saul and the minstrel of Israel."

These two saintly and learned men devoted their days and nights to the temporal and spiritual concerns of their scattered religious family. Under their zealous ministry the little congregation at Boston steadily increased in size, largely from the early immigrants who had strayed away, and not a little from conversions. The erection of a church was agitated; and on March 31, 1799, at a meeting in the School Street Chapel, a committee was appointed to solicit contributions. In a relatively short time the subscriptions amounted to $16,153.52, and—a significant fact—on that list appears signatures of 140 Protestants, representing the leading families of Boston.

A lot was purchased on Franklin Street, and Charles Bulfinch, the noted architect of the State House, offered to furnish plans for the building. Lawrence Sargent for a nominal sum painted the altar piece; and Gen. E. Hasket Derby presented the bell. On September 29, 1803, the new church of the Holy Cross was dedicated by Bishop Carroll, assisted by four priests; a Gregorian high mass was sung, and Abbe Cheverus preached a sermon.

On the eighth day of April, one hundred years ago, Pius VII issued his brief which erected Baltimore into an archbishopric, and established four suffragan bishoprics, Boston, Philadelphia, New York and Bardstown, Ky.; and the same day he appointed Abbe Cheverus to the bishopric. The new diocese comprising all New England contained but three churches, Holy Cross, his cathedral at Boston, St. Patrick's at New Castle, Me., and a log chapel in the Indian village of Pleasant Point, Me. His congregation in Boston had already increased to 700 souls. In consequence of the troubles which then agitated Italy and the long imprisonment of the pope by Napoleon, the papal bull did not actually reach America for two years. Cheverus was consecrated bishop in the Cathedral church of Baltimore on All Saints' Day, 1810.

The life of Bishop Cheverus necessarily continued to be that of a missionary priest. His saintly life and untiring efforts daily increased his influence for good; and his reputation extended far beyond his See. When Archbishop Carroll died in 1815, his successor, Fr. Neal, realizing his own age and infirmity, petitioned the Holy See to associate with him as his coadjutor the Bishop of Boston. But Bishop Cheverus wrote in remonstrance, "The church of Boston has become to me a dearly beloved spouse, and I have never thought of abandoning her." And when at his suggestion, M. Marechal was made assistant bishop of Baltimore, Bishop Cheverus wrote to Rome, "I pray, I entreat with heartfelt earnestness that I may never be transferred to any other diocese; that I may be permitted to consecrate all my cares to my small but beloved flock; to sacrifice to it all that I have to sacrifice myself."

In 1818 there came to him the severest blow of his life when his beloved associate, Dr. Matignon, died, in the 65th year of his age and the 26th of his service in Boston.

This, indeed, left Cheverus 'desolate and forlorn,' as he wrote to Dr. Bentley.

And now his own health began to suffer. A chronic asthma, aggravated by the harsh New England weather, was making inroads upon a body weakened by overwork and privations. His physicians recommended a change of residence if he would save his life. Still he resisted every suggestion of leaving his beloved Boston.

But the call came at last. In 1822 the French ambassador at Washington reported to France the poor state of the bishop's health, and the opinion of physicians that a more genial climate would re-establish it. On the throne of France at the time was Louis XVIII., who had known and befriended Cheverus in his boyhood, and the reputation of the bishop's ability made the king strongly desire his assistance in the task of re-establishing the church in France.

Early in 1823 came the summons from Prince de Croy, grand almoner of France, which announced the nomination of Cheverus to the bishopric of Montauban. Again his duties to his flock, to his priests, to his Ursuline convent, and the community, appealed to him more powerfully even than the thought of returning to his family, and the attractive life of his native land. And after days of anxious deliberation he wrote to the grand almoner his refusal and the reason therefor.

Later there came a second letter, more peremptory, and conveying the express wish of the king. His health no longer permitted him to answer all the demands made upon him; and the physicians declared that he could not endure another winter in the severe climate of Boston, and the bishop felt it impossible for him longer to resist. Distributing all his possessions, he chose to leave Boston as he came to it, a poor man; and he carried away his few per-

sonal effects in the same trunk which he had brought with him 27 years before.

This ends the second period of the life of Bishop Cheverus, the 31 years spent outside his native France and especially the 27 lived in Boston. I cannot better summarize the details of that Boston life, nor more clearly indicate the extent and character of his influence, than by recalling some of the expressions of regret called forth by his departure. "Although settled at a great distance from me," wrote the archbishop of Baltimore, "You were, next to God, my greatest dependence. Will it be possible for me to govern this province of the Church after your departure?

From the affecting address of the Catholics, I quote: "You have fed the hungry and clothed the naked; brought back the wandering; reclaimed the vicious; shared the joys of the happy; softened the pains of the suffering; held the medicinal cup to the sick and parched lip, and taught the dying that, through faith and repentance, he might repose his hopes on the bosom of redeeming love. You have come down, as it were, from the altar of God to the common offices of mankind, to give us counsel and direction in our temporal concerns. We believe it seldom happens, that one so devoted to things divine is so wise in the business of the world; and this wisdom has not been shown by collecting perishable riches for yourself, but in striving to increase intelligence, comfort, and respectability, among the people of your charge. May the mild climate of Montauban restore and confirm your health, and awaken your spirits to life and happiness, and may God in his mercy and goodness continue you for many years, a name and a praise in the Church."

Nor are we confined to the Catholic community for witnesses to his merits and influence. For example, the Bos-

ton Commercial Gazette, of September 22, 1823, states: "This worthy dignitary of the Roman Catholic Church has been with us nearly 30 years, and during this period he has enjoyed the confidence and respect of all classes of people. The amenity of his manners as a gentleman, his accomplishments as a scholar, his tolerant disposition as a religious teacher, and his pure and apostolic life, have been our theme of praise ever since we have known him. We regret his departure as a public loss."

Between the first and second summons from France a letter was sent to the grand almoner, signed by 200 of the leading Protestants of Boston, in which they wrote: "It is impossible for us to make known to you by any words, how entire, grateful and beneficent is the dominion of Bishop Cheverus over all to whom he administers in his apostolic authority. We hold him to be a blessing and a treasure in our social community, which we cannot part with, and which, without injustice to any man, we may affirm, if withdrawn from us, can never be replaced. We may safely assume that in no place, nor under any circumstances, can Bishop Cheverus be situated where his influence, whether spiritual, moral, or social, can be so extensive as where he now is."

And the great Unitarian divine, William Ellery Channing, voiced the general sentiment when he wrote: "Who among our religious teachers would solicit a comparison between himself and the devoted Cheverus? This good man, bent on his errands of mercy, was seen on our streets under the most burning sun of summer and the fiercest storms of winter, as if armed against the elements by the power of charity. He enjoys among us, what to such a man must be dearer than fame. His name is cherished where the great of the world are unknown. It is pronounced with blessings, with grateful tears, with sighs

THE CATHEDRAL SANCTUARY, DECORATED FOR THE CENTENNIAL EXERCISES.

for his return, in many an abode of sorrow and want. How can we shut out hearts against this proof of the power of the Catholic religion to form good and great men?"

October 15, 1823 Bishop Cheverus embarked at New York. He was then 55 years of age. The mild air of southern France did prolong his life, as his congregation had prayed; for he lived until July 19, 1836, and to an age of 68 years. On those last 13 eventful years, spent in his native land, time will not permit us to dwell. Needless to say they were years of devoted and fruitful service. But they were years of high honors as well. In 1828 he was created Archbishop of Bordeaux. Charles X made him a peer of France and counselor of state, and Louis Phillippe recommended him for the cardinal's hat, with which crowning honor he was invested February 1, 1836.

Looking back over the 27 years of his Boston life, with a view to select the most remarkable element in his career—it seems to me that the most significant phase of the life and times of Bishop Cheverus lies in his marvelous success in conquering an adverse public sentiment.

In order to appreciate the significance of this transformation we must look at it in perspective. When Cheverus came to Boston in 1796 he entered an atmosphere decidedly anti-Catholic. The fanaticism inherited from England and emphasized in the theocracy of colonial days still found expression in unjust laws and hostile public opinion. As Bishop Carroll wrote, after his visit to Boston in 1791, "Many here even of their principal people, have acknowledged to me that they would have crossed to the opposite side of the street rather than meet a Roman Catholic some time ago; the horror which was associated with the idea of a papist is incredible."

How complete a change his ministrations brought about

is indicated by the address of non-Catholics to the grand almoner, and the glowing tribute of Channing already quoted. Let me add a few other notable instances.

When President John Adams visited Boston, at the great public dinner tendered him, the two highest places were reserved for the chief magistrate of the republic and Bishop Cheverus. When the legislature was having drawn up a form of oath to be taken by all citizens who appeared at elections, it is stated that they consulted him as to its form and accepted that proposed by him. And when he opened a subscription for the purpose of erecting a Catholic church in Boston, President John Adams was the first subscriber, and of the $16,000 raised, more than a fifth was contributed by Protestants.

A change so vital to the success of his mission, so important for the advancement of his flock, so salutary for the wellbeing of the community, demands our consideration. What brought about this much-to-be-desired transformation?

One cause undoubtedly was his lucid and eloquent preaching, which attracted many non-Catholics. Cheverus was a talented scholar, thorough master of Latin and Greek, as well as French and English and Hebrew. A Protestant journal, in giving some account of a sermon preached by him in a Presbyterian church, says: "It is certain that his discourses are well calculated to remove prejudices against the Catholics; and the moderation and even affection, with which he speaks of men of different belief from his own, forms a striking contrast to the violent and angry language that sometimes dishonors Protestant pulpits."

But much more effective than his preaching was the eloquent influence of his life. The spiritual beauty of his character has already been indicated. That it should win

wide recognition amid even prejudiced men, required only that it should be known. And herein Cheverus unconsciously manifested broad wisdom and foresight in simply following his natural dictates of charity and public spirit.

His boundless charity was well calculated to break down the dead wall of prejudice. Not only did he give to the needy all his income after providing for his modest needs, but he gave himself. When the yellow fever was raging in Boston, he went from house to house, like a consoling angel to those who were diseased. And he visited Catholic and Protestant alike. For as his biographer, Abbe Dubourg, says, "he could not comprehend that charity wihch is confined to the circle of good men, or to those who agree with us in opinion, and regards all others only with coldness and indifference, if not with hatred." "If it were allowable," he said, "not to love a man because he is mistaken, or does not see things as we do, charity would be banished from the earth; for men will cease to be mistaken only in heaven." He resisted with energy the common prejudice, that transforms into wicked and malevolent men all who differ from us in religion or politics. He said that "only profound ignorance of men and of the world could entertain such a prejudice." "For my own part," he added, "I have met with good, charitable, obliging and amiable men in all religious sects, and in every political party." And he earnestly desired that men might become convinced of this truth, to the end that difference of belief or opinion might cease to be an occasion of hatred among them, and an obstacle to charity and a union of heart.

His favorite maxim was, "Let us love one another. If our minds are divided in opinion let all our hearts be joined in the sentiment of mutual charity; let us be united."

And prejudice could not exist against one of his manifest public spirit. Realizing that he had cast his lot with

the American people he did not live apart from that people, withhold his own interests from those of the community, and so permit ignorance of his beliefs and character to foster misunderstandings, suspicion, and enmity. On the contrary, he became naturalized as a citizen, threw himself unreservedly into the new life to which he had come, and become an integral and active part of it. He brought the best of French and Catholic character into unity with the best of American life.

And while his self-devotion endeared him to the poor and afflicted and his public spirit to the general community, his culture made him especially welcome among the refined. The Boston Monthly Magazine for June, 1825, says of him: "He was friendly to our literary associations; and when Mr. Shaw, a gentleman well known to the lovers of literature as the indefatigable projector of the Boston Athenaeum, was in the early stages of his efforts, Bishop Cheverus assisted in the enterprise by liberal donations from his extensive library, and at his departure from this country, in dividing his books, this valuable and flourishing institution was not forgotten."

As he was an active force in the private and civic life of the community in time of peace so he was ready to actively contribute to its defence, in union with his neighbors, in time of war; and during the war of 1812 he and his flock zealously helped in the construction of ramparts and fortifications for the protection of the city.

It was by such a life, saintly, learned, charitable, public-spirited and known of all men that he dispelled the prejudice he first encountered. It was the influence of such a character that brought about the transformation in public sentiment and enabled him to reply when interrogated by the Holy See in regard to the state of his mission, "In this country where, only a few years since, the

Catholic church was anathematized and the name of priest was held in horror, we are now respected and beloved; we are thought well of and kindly treated."

These days mark the ending of the first century of our diocese; but they also mark the beginning of the second. In entering upon its duties we may well profit by the example of the character and work of its first bishop. You may recall that suggestive tale of the orient, that tells of the death of a king, and the choice of a successor from among his three sons. It was decided by the elders that whichsoever of these should first discern the light of the morning sun would be selected as the ruler. So long before daybreak they went forth upon the plain beyond the city gates. Two of them eagerly watched the east, while the third looked to the west, where the mountains lifted their heads. Before the sun appeared on the eastern horizon, its rays lighted the western mountain tops. And he, who looked upward, was made king of his people.

Henry V. Cunningham's Address

The history of a diocese is written in the lives of her bishops. The voice of history is cold and dispassionate, but the deeds of great men are recounted with love by their children.

The majestic figure of Benedict Fenwick is the center of the illustrious group whose achievements we celebrate at the closing of this century.

The reign of terror in France was over. Napoleon was dead. Order and the Bourbons were restored, and Louis XVIII recalled the exiled Cheverus back to his native land.

Leo the XII had seen Europe torn asunder, kings deposed, dynasties overthrown, the ambition of a despot supplanting the will of peoples, and his own predecessor persecuted and imprisoned. But in America he saw a free government administered by a free people—an independent church in an independent state.

To the See of Boston, the home of American liberty, he would send a Bishop of American birth and sympathy, a wise leader and a fearless teacher. All these Leo beheld in Fenwick.

Born before the war for our independence was over, in Maryland, where the Fenwicks had held the faith since the foundation of that colony, the first on our shores dedicated to religious liberty.

Georgetown College had known him as student, teacher and president. A Jesuit he was. When the Society of Jesus was recalled to the service of the Church, young Fenwick was the first American to enlist under the banner of Ignatius again gloriously unfurled.

From the first days in the priesthood his fields were vast and his labor incessant. New York owes to him the organization and administration of her diocese, and the establishment of her first school, on the very site of her present magnificent cathedral.

To Carolina was he sent to suppress schism and disorder at Charleston. This he accomplished and prepared that diocese for the coming of the first bishop, the learned John England, whose gratitude he always held. Thus equipped, Rome chose Fenwick for his greatest work and committed Boston to his charge.

He came alone, unknown, to this field of his labor, with no friend or kindred to greet him. Unknown, but no stranger, for his brother Jesuits had long preceded him—Druillettes, who had borne the friendly message from the French colonies 200 years before—the martyred Rale, slain with his beloved Indians in the massacre of Norridgewock—and those heroic missionaries to the Abenakis Indians, whose remnants hold the faith today.

No stranger was he to the people, for he came as their bishop with a divine commission. He knew his flock, and his flock knew him.

His diocese was all New England. He found here the faith, but the faithful few and suppliant. He possessed the truth and knew its power. He came to proclaim and teach the truth—not to defend and explain it.

In the faith of his people he saw the submission of the will; he demanded more, the enlightment of the intellect.

True religion requires that we shall not only serve God, but know him, and stand forth ever as exponents of the faith within us.

On him was the responsibility to govern and to teach; to exercise authority and demand support; to command obedience to law and authority—for where the power of

the church extends anarchy and socialism are unknown. She teaches true liberty and not license, true authority and not despotism.

Fenwick began his work as bishop almost without a See. His priests were few, his churches scattered. There were no schools.

With the zeal and ardor of an apostle he labored not only as bishop, but as priest. For twenty years our city knew his benign rule and charity as bishop—his sincerity and polish as a gentleman—and his probity as a Christian.

No more conservative was Fenwick, waiting to act until impelled by some present need. He saw the destiny of our country and planned a great future for his diocese. He acted to inspire progress, not fearing criticism.

To tell the increase of churches and people would be to state familiar history. He took no gratification in mere increase of numbers. To satisfy him the influence of the church must also increase. Greater numbers meant to him a greater power for good and a corresponding increase of responsibility both for him and his people. His was not the only responsibility; there was a great duty on his people to support him. And this support never failed. His voice was always heard when he had the power to speak.

But we are all children of our bishop and if, at times, he does not publicly condemn our faults, it is to allow his erring and repentant children to return to a loving and forgiving Father without the scorn of an unforgiving world. His duty is to "implore blessings and not to pronounce execrations."

Fenwick not merely administered this diocese—he created it. In the performance of his greater works, Fenwick never abridged his work of the day. To him every act was of divine service.

ARCHBISHOP O'CONNELL IN FULL PONTIFICAL ROBES, GOING TO THE CATHEDRAL, CARDINAL GIBBONS IMMEDIATELY BEHIND

It was as a teacher that Fenwick's great talents as bishop were displayed. He educated the priests, the youth and the people. Our own seminary is but the successor of his household, where his students were to him like another self. His table and his roof were theirs. Taught from his own lips, and consecrated by his own hands, Fr. Fitton and his companions came forth into the priesthood.

His first care on coming to his charge was to establish the cathedral school. On the Charlestown hill was the beautiful site of the Ursulines; he made the convent and school of Mt. Benedict to flourish there. The college of the Holy Cross honors him as its founder, and to this charge he summoned his own society.

Never more than today were the Jesuits needed by our church and country. Teaching the truth, they stand by the church and faith of their fathers. Vowed to lives of poverty and seeking no pension, they stand incorruptible against the temptation of a subsidizing plutocracy, which would banish God and religion from the college to set up a morality without a sanction.

To instruct and inform the people he saw the power of the press. The church exists for all men. Her teachings and counsels must always be proclaimed; not only for the enlightment and direction of the faithful, but for notice to the world. He published a journal and called it the Jesuit, a title unequivocal and comprehensive. Without interruption has it continued, in later times as The Pilot. And in this centennial year it returns to the successor of Fenwick for the spread of truth and the correction of error.

As a protector of the weak and oppressed, the poor Indians in the remote parts of his diocese were the objects of his visits and ministrations.

For the immigrant who loved the soil and knew not the

city, he founded that town which bears his name, Benedicta, in Maine's most fertile county. By the continued thrift and sobriety of her all Catholic people, Benedicta remains today a monument to his wisdom and foresight.

With no bitterness but that the truth of history shall be spoken, the lurid scene on Ursuline hill in Charlestown on that August night in 1834, must be recalled, the home of innocent and defenseless women and children burned and sacked by men of Massachusetts. But if there were those guilty of this base outrage, there were also men, not of our faith, who arose in condemnation. Never was Fenwick's power so manifest. He counseled peace when a word from him would have aroused a war of retaliation.

Never was the power of church or bishop called to subdue a more righteous wrath of an outraged people. While the embers still glowed, he preached upon forgiveness, and in his own person manifested the charity which Christ descended on earth to spread.

But if the Ursulines were driven out, the Sisters of Charity came into Massachusetts—not offering resistance to the mob, but showing that true charity exists in our church, and that we love our enemies and will minister to them.

Fenwick saw the product of his works—an able and zealous priesthood—churches, schools and convents founded—Holy Cross College established—his people loyal and enlightened—his successor named—familiar with his plans and hopes.

His work was never done—he toiled to the end—but nothing remained undone. He responded to death's call with his day's work accomplished and the morrow's prepared.

He died upon the anniversary of the Ursuline conflagration—mourned by the whole city. His funeral brings

vividly to mind the changes he wrought in the feeling of the citizens of Boston.

His body borne through her streets toward his own Holy Cross, escorted by the crucifix with two bishops, the great Hughes of New York and our own Fitzpatrick, in their robes of office leading a corps of priests chanting the Miserere.

Thus departed Fenwick from the city of his labors.

Contrast this scene with the night of August 12 years before; and we, citizens of Boston, contrast it with the scene in the streets of London but a few weeks ago, when the God of her people was forbidden the homage of her citizens.

We honor Fenwick as the successor of the apostles in this our own city—who kept his sworn faith to the Holy See—the teacher of his flock—the protector of the weak and the oppressed, and the preserver of the faith and morals of his people.

Your Grace—enlightened by his faith, animated by his hope, fortified by his prayers we, your people of Boston, pledge to you, the successor of Fenwick, our loving fealty.

Hon. M. J. Murray's Address.

The third bishop of Boston was born in that city in 1812—a year forever memorable in the annals of American history—of Celtic parents, both of whom were of a deeply religious nature, the father being a close friend of Cheverus and Matignon. In fact these two distinguished churchmen were among the circle of friends present at his baptism, and the former was a close and interested observer of John Bernard Fitzpatrick forever after.

In the public schools of his native city, he began a course of study, early winning distinction at old Fort Hill and later in the famous Boston Latin School.

Being the only Catholic in his class, his religion as well as his brilliant work made him an object of special interest to all his classmates.

Of sincere and pious practices, the occasional jeer of some thoughtless soul made no impression on his young mind.

The early hours of Sunday morning found him at Divine Service, and his strict virtues then manifest won many friends of those who were of another faith. For the schools of Boston he always cherished a feeling of the deepest gratitude. He remembered them as the avenue that first opened for his young mind the pathway to an ample knowledge.

Assiduously did he apply himself at school, and most abundantly were his efforts rewarded.

His proficient work and pious life led the illustrious Bishop Fenwick, whose successor he was later to become, to suggest to the parents of the promising boy a career at

college and shortly the subject of this sketch was on his way to enter Montreal College, where for eight years he was to win new laurels and continue his preparation for the mighty responsibilities of the busy and active life that waited him.

His most remarkable achievement in this northern college was the successful conduct before the faculty of a disputation in four languages which earned for the young student the highest praise, and a professorship in rhetoric, which chair he held for several years when he returned to his home and parents.

To better fit himself for the priestly career for which his mental equipment and holy life admirably adapted him, our young friend, at the suggestion of Bishop Fenwick, left Boston to undertake his final course of study in theology in the Seminary of St. Sulpice at Paris.

Before leaving the scenes of his youth on this most important and sacred errand he was the recipient of a marked compliment from his fellow citizens at Faneuil Hall, at an Annual School Dinner in 1837, attended by the Mayor of the City and the President of Harvard College. Major Russell, a leading citizen of that day, presented the young collegian as "a native of the City, about to visit France to perfect his studies, and as one of whom Boston and her schools might well be proud."

Across the ocean he went, followed by the best wishes of a large circle of admiring and expectant friends. That they were not to be disappointed in their hopes, his record at the Seminary amply attested.

In a class of 200 students he took and maintained a leading rank. The hours apart from scholastic work, in this most beautiful city, were largely spent in the study of church architecture and the most famous pulpit orators of the French metropolis.

In class work the same glorious success crowned his labors. Brilliantly and conscientiously did he perform every task set before him, and at the conclusion of his studies left the Seminary for his life work, one of God's anointed, to shed new lustre upon a school of theology, famous the world over for the profound erudition and singular virtues of the many illustrious men already furnished by it to the Church and to religion.

The sole representative in the Seminary of his native land, most thoroughly did his work justify the discretion of the ecclesiastical Superior that sent him hither.

Here was formed the friendship of Bishop De Goesbriand, later first Bishop of Vermont, who informs us that in those days the honored Superior of the Sulpicians predicted "that young Fitzpatrick would one day rise to a high position in the church of God and become an ornament to the Hierarchy."

How prophetic this now appears in the light of the later estimate of Archbishop Bedini that the subject of this paper was "one of the three greatest Bishops of the United States."

Receiving Holy Orders in 1840, when 27 years of age, the young clergyman hopefully turned his face homeward to receive first the longed-for blessing of the Christian parents who had watched their son's remarkable advance with a truly pardonable pride. That the young and energetic priest fully valued the real dignity of his station, may reasonably be gathered from the following lines in a letter written, at the time, to a dear friend:

"I am now wholly and irrevocably consecrated to God. The Lord is my portion and my inheritance, and His House will be my dwelling forever." "You must pray that every day by increase of fervor I may supply what may have been wanting in the sincerity and universality of my offer-

ing; that my sacrifice may be without reserve, and, above all, without return to anything this world can offer; that all my toils and labors, all my talents and capacities, all my days of life, may be to the last breath devoted generously and exclusively to the service of God and the salvation of souls."

Truly here, at the very beginning of his sacerdotal life, we find existing the very highest ideals. For God and country he was to labor; the applause of this world was to be forever carefully shunned by the young divine. In his first assignment at the Cathedral, by his winsome personality, his noble sympathetic heart, all soon grew to love him. The poor and sick were his first concern.

After a twelve month at St. Mary's he was given a charge at East Cambridge where he soon built a splendid edifice for his devoted parishoners.

On more than one occasion where special tact was required to relieve the strain of local difficulty which had arisen in the diocese, the watchful eye of his Superior chose him for the delicate mission and always with uniform success. Out of confusion his patience and master hand brought peace and harmony.

His selection therefore in 1844 at Bishop Fenwick's suggestion as coadjutor was but natural, and yet the humility of this true priest made him tremble at the very thought of so grave a responsibility.

Elevated to the Episcopacy at Georgetown, at the hands of the great and good man who had been his close friend and adviser from early youth and because of the latter's failing health, the newly consecrated Bishop found himself almost at once in practical control of the diocese. Within two years his tender heart was to be saddened by the death of the man, whose noble Christian ideals he had already embraced for his own guidance and direction.

In 1846, when sole charge of affairs came into his hands, the Church was entering on a most trying period of its existence.

The atmosphere of New England up to this hour had been inimical to its growth, and was now fast assuming a most ugly aspect toward everything savoring of Catholicism. True the Catholic population was augmenting, and at this time Boston contained thirty-two thousand members of the faith. Yet this very growth was exciting the wildest and most senseless fears and suspicions. Bigotry and prejudice were everywhere vehement, and a wise and sagacious leader was required at the helm.

The diocese now embraced the States of Maine, New Hampshire, Vermont and Massachusetts, the latter numbering some fifty thousand Catholics, with a score of priests to administer to their wants, while the former States had approximately twelve thousand souls and less than a dozen priests.

Surely these were the days that tried men's souls. All these noble pioneers have now passed on to their reward. No hardship was too great for them to bear, no sacrifice too bitter to undergo for the sake of their religion. They bowed uncomplainingly to any fate, trusting to Providence, as they persistently preached His gospel and blazed the way for those who were to come after them.

Stern was the stuff of which they were made and great was the debt which moves from us to them.

Opposition and discouragement to the Church and its progress were constantly appearing. The wave of intolerance was rallying for its final stand, which culminated in the political revolution of 1854, placing a Know Nothing governor in office, fortified by a Senate and House in entire sympathy with the political upheaval.

To appreciate the better these times let us briefly note

ARCHBISHOP FALCONIO PRECEDED BY HIS CHAPLAINS, FATHERS MILLERICK AND MORIARTY, ON THE WAY TO THE CATHEDRAL

some of the results. Holy Cross College, located at Worcester, was refused its prayer for a charter at the hands of the Legislature. The Catholic clergy were refused admission to public institutions, the last consolations of religion denied to the inmates, women and children ruthlessly insulted on the public streets, and the most unprovoked attacks made upon Catholics and their churches. The folly of this movement reached a frenzied climax, thus hastening is own death at the hands of the people, when this same Legislature passed a resolution authorizing the appointment of a special committee to invade the privacy of "boarding schools, academies, nunneries, convents, and other institutions of a like character" and report their findings thereon. Holy Cross College, Notre Dame School, Roxbury, and a Catholic School at Lowell were visited by this committee, when the Boston Advertiser brought a halt to its unwaranted proceedings, by a report in its columns of April 5th, 1855. Well may the names of Charles and Nathan Hale, the then editors and proprietors of the Advertiser, be held in grateful remembrance even today by the Catholic people of Massachusetts. As a result of this expose the committee itself, and its workings, were investigated, and one of its members with an unwholesome name, was expelled from the body, because of indecent conduct while in the performance of an official duty. Charles Hale's review of their work appealed directly and effectively to the Massachusetts sense of fair play, when he declared that "if such a condition could be tolerated, chivalry, decency and humanity had departed from the old Bay State."

A series of events following in rapid succession were calculated to exasperate Catholics and induce them to acts of violence, but their great leader counseled peace and forbearance. The Manchester Riot, and the blowing up of a

church in Dorchester on July 4th, 1854, were quietly passed over by him. But an episode in the schools of Boston in 1859 stirred this majestic intellect to positive action.

A boy of tender years was severely punished for refusing to repeat the Lord's Prayer and the Ten Commandments after a non-Catholic formula. The teacher was brought into the Court charged with assault and battery but found not guilty at the conclusion of the trial.

Sidney Webster, a well-known lawyer, appeared for the government in that case, and made a most admirable argument for the prosecution. Bishop Fitzpatrick's interest now lay in another direction. An issue involving a constitutional right was at stake and to its solution he generously devoted himself.

A Boston boy, born and bred, a prelate of the Catholic Church in a land which boasted of its civil and religious liberty, this leader whose natural inclination was to avoid the public eye could no longer remain in silence and retirement. The occasion called for both instant and tactful action, and here did the bishop shine with particular distinction.

In a letter to the Boston School Board he frankly and respectfully pointed out that the fatal objection to such a practice in the schools "was founded on individual conscience and individual faith."

Listen to the concluding sentence, which stirred the Board and brought a genuine change in the popular attitude toward the church and its followers in Massachusetts at that time: "Today, however, circumstances known to all seem to make it a duty for the undersigned to act and speak. He does so without reluctance since it is a duty, and he hopes that what he has said will be received as it is spoken, with a spirit of conciliation, and with a true disposition to promote good will and charity among all classes

of citizens." This calm appeal to reason had the desired effect.

The school episode was over, the expelled boys returned to their classes, the odious regulations were repealed, and within a few weeks the Protestant citizens of Boston, to their great credit and for the first time in its history, elected a Catholic priest and several Catholic laymen to membership on the school board.

I have recited these facts only historically and not for the purpose of exciting animosity. The name and person of the bishop were respected and honored by Boston's best and truest citizens. His scholarly attainments and great culture made him much sought for socially by the non-Catholics of the city, but his profound humility and the demands of a busy life made it quite impossible for him to figure in this field. He numbered, however, among his close and intimate friends the leading families of Boston. It was during the 50's that he was invited to become one of the incorporators of The Thursday Evening Club, a company of unusual literary merit, the organizer of which was Dr. Warren, the father of John Collins Warren. In this cultivated and refined company the bishop passed many delightful hours.

Numerous converts were received into the Church during his administration. In one confirmation class of sixty, some thirty were native converts, and the character of some of these becomes quite as interesting as their number.

His whole demeanor and thorough going Americanism were such as to allay suspicion, and invite the large measure of confidence. Like a true captain in the Lord's vineyard, he held tenaciously to his own views, while entertaining the kindliest feelings for all who lived apart from them.

Perhaps his most distinguished convert was philosopher

and economist Orestes A. Brownson, received into the church in 1844, and whose Quarterly Review was eagerly read by the best and clearest minds of the land. Brownson was a frequent caller at the house and table of the bishop, whose intellectual force and strong character had drawn to him in closest admiration the most leading scholar and thinker of his day.

The outbreak of the Civil War was another of those emergencies calling for attention, and the bishop ordered prayers in all the churches of the diocese for the success of the Union, from which time until Appomatox was written into history, his whole being was in sympathy with Gov. Andrew's aim that Massachusetts should stand foremost among the states, in earnest support of the immortal Lincoln and his policies.

My enquiries have failed to elicit information about his writings, if in fact any exist. The general opinion seems to be that more urgent duties prevented any work of a purely literary nature from the pen of this richly endowed man, a situation which must ever invite regret. Generously he gave himself for ten years to diocesan work, without a secretary or vicar general, and the development of the church was most marked in this decade. Maine, New Hampshire and Vermont had been set off and Massachusetts alone was now under his jurisdiction. Of commanding personality and a tireless worker, this busy and eminently just man was soon to pay the penalty of the heavy burdens which he bore. The last years of his life were rendered severe by a disease which lasted through many weary months. A European trip failed to work a favorable change. For two years his life was attended with great suffering, borne with heroic fortitude. The business growth of the town had in turn driven the Cathedral from Franklin Street to the Melodeon on Washington Street,

thence to Castle, until the congregation finally found their place of worship transferred to its present site, the architecture of which was in part personally planned by the bishop himself.

In the closing days of his life, he was permitted to realize in some small measure the advance which Catholicism had made in New England under his own guidance. Churches, colleges, academies, schools, asylums and homes for the afflicted were then flourishing.

On February 13, 1866, word was passed to anxious and awaiting ears that the bishop was dead—that for him all things earthly were over. The wave of universal sorrow that swept over city and diocese was the highest evidence of his worth as a man, and clearly indicated the potency of charity in allaying the bitterest feelings, for some who in earlier years hated, were now bowed down in grief.

The funeral was attended by an unusual number of Church and State dignitaries, New York's Archbishop delivering the eulogy.

So long as religion and patriotism last, so long in this province shall the name of John Bernard Fitzpatrick, priest, bishop and patriot, be honored and revered.

Prof. Thomas Dwight's Address.

In speaking before the Society of St. Vincent de Paul, last December, at a memorial meeting for Archbishop Williams, I concluded my remarks by saying that the words which the Church uses in the Vespers for a Confessor and Bishop struck me as applying especially to him:

> "Who, pious, prudent, humble, pure,
> His sober life did lead without a stain."

Such, I said, was Archbishop Williams.

Where I then ended I now begin. It is my wish to show you this saintly (yes, that is the word) this saintly personality as I saw it. I had the pleasure of knowing him in a way that was shared by very few others of the laity. During many years I frequently sat with him of an evening, by the fire in winter and under the sky in summer, enjoying the intimacy which allowed me, when so disposed, to sit in silence. When we spoke, we talked of everything, excepting his work. It would surprise many, I dare say, to know how often we talked of games, for he was an enthusiastic lover of all clean sport. He would tell me of the matches of old at hockey or lacrosse between the whites and the Indians in Canada. He was very fond of fishing, and in his younger days often, indeed I think usually, spent his vacations in the woods. How much he enjoyed a joke, how playful he could be in his conversation, are things of which the outer world knew nothing. To those who did not know him, he not only seemed, but in fact was, reserved. This reserve was not only natural to his character but was maintained by his prudence. He never acted in haste. When he was in doubt as to whether to act or

not, he waited. He trusted in God to a degree and with a confidence which few rise to, and yet in all his works he was eminently a practical man. A reserved man of this nature is sure to be misjudged. Because he did not act rashly I have heard him called timid. I believe he has been considered obstinate because he was firm. No one but a very stupid man, or one utterly ignorant of his character, ever asked him to reconsider a deliberately chosen course of action. All of us know how great was his justice, but I think that comparatively few have suspected the warmth of that loving heart and the deep sympathy he felt for the suffering, especially for those whose sufferings came in the line of their duty or for conscience' sake. More than once I have gone to him for advice in matters of importance and have left him not only thankful for his sympathy but impressed anew with the clearness of his judgment. He saw what was to be done then and there; as to hypothetical trouble threatening in the future, he would say nothing.

It is more than forty years since I heard some one exclaim, "What a face that man has!" I assented at the time, but the words have lingered with me and have continually acquired a deeper significance. It was, I think, the quiet dignity of the face that most impressed me; and as I grew in his knowledge, I knew better what went to make that expression. And then his voice! How we felt that it came from the heart! What sympathy it could reveal, and on solemn occasions what dignity! How well his voice fitted his face and carriage; what true witnesses they all were of the soul within!

It is not given to many men intrusted with important works of administration to see both the seed-time and the harvest. To very few indeed is it given to see the harvest not only of what those before them had sown but also of

what they had planted themselves, and still fewer have the privilege to see it in the profusion which it was the lot of Archbishop Williams to witness. I shall not give statistics. Striking as they are, they are not needed to picture the wonderful change of everything about Boston, and especially of everything Catholic, during the forty-one years of his episcopate,—the increase of the flock and of the clergy, the multiplication of churches, the springing up of charitable and religious institutions of all kinds. In the midst of it he sat still, not inactive but quiet, knowing all that was going on, guiding and directing, helping generously, but remaining hidden.

His charity was great, and it was strictly concealed. Let me tell you some things that are not known about the foundation of the House of the Good Shepherd, which was the first new work of charity which he established after becoming bishop, and which was always very dear to him. In 1867 he asked for religious of the order from New York and engaged to meet the expenses of establishing the institution. He hired a house in Allen Street and paid the rent, besides providing clothing for the penitents. He spent $6,000 at this time. He was president of the Corporation and visited the House often. He would inquire concerning the finances and would send checks, forbidding the Sisters to tell whence they came. He took pleasure in administering confirmation to the children, never failing to come himself till the year before his death.

It is but natural that I should recall his relations with the Society of St. Vincent de Paul. It is to the late Archbishop, then Father Williams, that it owes its existence in New England. Other groups of men had taken that name before he collected the Conference of St. James in 1861. It is eminently characteristic of him that the Conference was aggregated the next year as a part of the world-wide

THE ORIENTAL BISHOP AND PRIESTS ON THE WAY TO THE CATHEDRAL

Society. Hence it has been the source of the Society here, which has had so great a development instead of lingering for a while, and then dying, leaving nothing but the memory of a name to which it had no just claim. It was like him to do things right. His was the true spirit of the Society. Thus, in 1868, at a general meeting, he exhorted the members to continue their work of charity zealously, but in all humility, preferring the eternal reward above to the praise of men here. The Society has just celebrated the seventy-fifth anniversary of its foundation at Paris. It was my privilege to hear Archbishop Williams speak in St. James' Church, twenty-five years ago, on the occasion of the fiftieth anniversary. I was but a comparatively new member and I recall well how his words impressed me. "Charity," he said, "is the foundation of your Society. Charity will continue it. Without it, it must fail. God's charity is not simply almsgiving. . . . Remember this—that it is not the number of dollars you give. It is not the number of poor you assist. It is how you do it and what good you do yourself. . . . All can not be raised out of poverty; and, when we can not raise them out of poverty we are tempted to give them up—not to be encouraged, but to think there is no use in doing anything for them. But the Christian visitor finds as much pleasure in visiting the one who can never rise out of poverty as the one whom he can bring forth to competence. Why? Because his end is not only to assist the poor but to do something for God. . . . Do not forget that God is all the time watching you and everything you do, and in every Communion He gives you special grace, and you know not what use that grace may be to you for eternal purposes."

What, I ask, could be more characteristic of Archbishop Williams than these words? His life was that of one who felt himself always in the presence of God. With what

faithfulness, regularity and patience did he attend to the details of the complicated duties of administration! His work was before him; it must be done, and it must be done well. So he attended to it, fainting with age and sickness, actually till the day before his death.

The Catholic Union was founded in Boston by Bishop Williams in 1873 in response to the call of Pius IX., that, as the enemies of the Church were banding together for her destruction, so it was meet that her sons should unite for her defense. He said, at a meeting in April of that year, that he was pleased to be able to meet the Catholic laymen of the city in an organization for such a purpose, an organization the effects of which will be felt by the whole Catholic community. "The work done by this society of Catholic laymen can be done in no other way. Its effect will be beneficial not only to ourselves but to those around us."

On November 14, of the same year, the Union had a great public meeting at Music Hall (then in Winter Place) to protest against the seizure of Rome. It was truly a great occasion and a most enthusiastic meeting, graced with many eloquent speeches, but none impressed me more than the simple, dignified words of our Bishop Williams. He was, as usual, very brief. After remarking that it gave him great pleasure to take the President's place for a few minutes, he said: "We are here tonight for a two-fold purpose—to offer together our devotion and fidelity to our Holy Father, and to give the aid of our practical sympathy and support to the Catholic Union. I need not tell you how pleased I am to see you here. Nothing could be dearer to my heart than this devotion to the Pope. It is surely a gratification to me to see this Union inaugurated, for in it I see my labors lightened by the great effort of the laity to co-operate with and sustain us in works for the interest of the Church."

The progress of the Union was not altogether easy. This appeal to the laity was new in the community, and moreover many looked askance at a society which ignored all parish lines. But the bishop said nothing. He persevered. It was customary for members of the Union to meet informally on Wednesday evenings, and, a few years later, I had ample opportunity to admire the patience of the Archbishop who came week after week to sit with the small group of members and to encourage them to come together. During those earlier years I doubt if he ever missed one of the meetings of the Union without serious reason. His influence sustained it through trying and difficult days till at last it became what it is now, a society to give emphatic utterance to the voice of the Catholic community on occasions when such utterance is called for. At the celebration of the Archbishop's Sacerdotal Golden Jubilee, in May, 1895, I had the honor to offer to His Grace a portrait of himself by Mr. Vinton on the part of the Catholic Union. After expressing his thanks, he declared that he was satisfied with what the Union had accomplished. I remember well the emphasis on the word "satisfied." The members, he said, had not many opportunities, but they had laid the foundations, and those foundations had become broader every day. Then followed some remarks which are worth preserving:—

"As the last speaker recalled former words of mine to the Union, I will again allude to them. It is said that in addressing the Union I told them that I did not want aggressive Catholics. And I say so today. I do not desire aggressive Catholics. But what do I mean by this? Do I mean that I want cowardly Catholics? No; I mean Catholics who shall stand on their rights as American citizens; no more. Whenever our religion is attacked, it is our duty to defend it. As to calumnies, it is our duty to re-

fute them when it is prudent and practicable; when it can be of any use. No controversies, but charity and truth. That is all we ask.

"We have found out in a long experience that there is no use in quarreling about religion any more than about anything else. And when we speak to a man in anger, or dispute with him in a hostile spirit, about our religion, it will have no good effect. Harsh contradiction, angry phrases and injurious words only serve to wound charity.

"But if we wish to make known the truth, we should proclaim it simply; honestly lay it before those who do not know it. And if they are sincere of heart they will consider it, if they see no anger in our hearts against them. They will be tempted to listen to us, especially if we do not wound their pride. But, when their pride is touched, instead of listening to the truth, they are trying to find out how they can evade it.

"Therefore, I say, we want no aggressive Catholics of that kind. But we want Catholics, strong, steadfast, firm, not afraid of any one, ready to defend their Faith, ready to speak the truth, but they should know how to speak it and do it."

I should be glad to leave quite unnoticed the popular attacks on the Catholic Church which disgraced Massachusetts during the episcopacy of Archbishop Williams, but having to show his character, I can not do so. I shall, however, pass over them as lightly as may be. It was, I think, in the early eighties that I first served on a State Board, a position that I accepted simply as a duty to the Church and my Catholic fellow-citizens. I well remember Archbishop Williams' advice to me to write or say nothing that would irritate and not convince. His plan for gaining the rights of the Catholic poor in institutions—and in those days no one would have imagined from the things

that were done that they had rights at all,—was patience, and persistent, quiet effort. We all know how calm he was under the greatest provocation. During the years of the wretched A. P. A. business, with one exception he was absolutely silent. But let no one think that his was the silence of the indifferent. They did not know him, who, misled by the calmness and restraint that were habitual to him, thought that he did not feel. His was not the hardness of the stoic nor the scorn of the cynic: his was the patience of the saint: and beneath it he suffered cruelly from the attacks upon all that Catholics cherish, from the insults to religion and to God Himself. All these things weighed upon him heavily. I have heard him speak more than once of the burning of the Ursuline Convent, which occurred when he was a boy. He alluded to it always solemnly, in a one almost of awe. Probably many are here tonight who were present in this hall, five years ago, at the hundredth anniversary of the dedication of the Cathedral of the Holy Cross. They must remember the emotion with which he said: "On August 11th, a year after the burning of the convent, ... I stood on Warren bridge and saw all Charlestown Square in a flame, and the tavern which stood between the two bridges destroyed that night by fire while I looked on; and we knew that the men went from the tavern to burn the convent, and that was a year afterwards, precisely on that night." But the only occasion on which he gave vent to his righteous indignation was at a meeting of the Catholic Union in 1891, on the occasion of the twenty-fifth anniversary of his consecration. The lamented Thomas J. Gargan had alluded to these outrages in an address to which the Archbishop replied:—

"I am glad to say publicly that I am proud of the Catholics of Boston for the last two years. It is not the accusa-

tions that have been made against us, not the revilings even, not even the insults, that I find fault with, but the attacks that were made on the virtue of our ladies in religious societies. The revilers attacked the clergy; but to that we were less sensitive, for we are men. But when they came to attack women who had devoted their lives to virginity, . . . when placards were placed on our walls and not torn down by the authorities of the city, ... then it was almost time to resent it. And yet you remained quiet. For this I give you credit, and for this I am proud today."

He said that he knew that this attack was not the work of the better part of the community. But all these things oppressed him, It was in this hall that he said: "We have plenty of things to forgive and forget." That he forgave them we are sure; but I am sure also that he could not forget them and that the remembrance of such things was a life-long sorrow to him. But, though oppressed, he was not over-powered. "We can be calm," he said, "because we are right. We can be patient because God Almighty is patient."

In that same address he said that there is one thing we never forget, and that is a kindness, and he mentioned the names of some of Boston's old families who had helped in the building of Boston's first cathedral and rejoiced that these families are still known in the city, honored and respected as they were a hundred years before. Well might he say that the various anti-Catholic movements were not the work of the best element of the community. The contrary had been shown by the best families at the time of the disturbances of earlier date. It was shown also during his episcopate. I allude to the following incident both as illustrating to what an extent he carried his policy of absolute silence under attack, and because I believe that he

would wish me to speak of those who stood up for justice. A truly abominable bill had been introduced into the Legislature, openly aimed at Catholic schools. The danger was indeed great; but the Archbishop made no sign. He intrusted the conduct of the affair to Mr. Charles F. Donnelly, and at his suggestion I waited on President Eliot and on the late General Francis A. Walker, President of the Institute of Technology. They, as well as Dr. Edward Everett Hale, Colonel Thomas Wentworth Higginson, and others, appeared before the committee in March, 1888. Colonel Higginson began by declaring that he had learned his first lesson in religious liberty when he stood by his mother's side and watched the burning of the Ursuline Convent. President Eliot said: "I think it would be hard to contrive a more exasperating and dangerous bit of legislation than that contained in the paragraph I have quoted."

The result was a painful surprise to the supporters of the bill. Surely one of the greatest advances during the latter years of Archbishop Williams' administration is the increase of Catholic influence in public boards governing charitable institutions in state and city, and with it the removal of wrongs which Catholic inmates, and especially children, suffered twenty-five years ago. Those who were haunted by nightmares of the disasters that would follow giving ordinary rights to Catholics have now an opportunity of seeing that nothing but good has come from the change, and above all that the religious rights of non-Catholic children have not been abridged but extended. Is it not from the Archbishop's wise policy of peace and patience that this progress has been made without disturbance?

How he loved his clergy is well known, and how they loved him in return! I would it had been my lot to have

heard him speak to them on the festival of his eightieth birthday in 1902. But, though I did not hear his words, I am thrilled with the mere reading of them: I can feel the emotion he could hardly restrain. "To you," he said, "to you,—the reverend clergy of the diocese, I can say with all the sincerity of my heart: 'you are mine.' As our Lord said to Peter, once, twice, a third time: 'Peter, lovest thou Me?' and Peter said: 'Lord, thou knowest that I love Thee,' so I can say today: 'The Lord knows that I love you.' Such is the supreme affection in which I live and in which I hope to die."

And so he did. But when, on that sad evening at the close of summer, the bells tolled over Boston, they spoke the grief and the affection, not of the clergy only, not of Catholics only, but of all men of good-will.

JAMES CARDINAL GIBBONS ON HIS WAY TO THE CATHEDRAL, PRECEDED BY HIS CHAPLAINS, MGRS. MAGENNIS AND TEELING

Solemn High Mass at the Cathedral for the Children

THOUSANDS OF BOYS AND GIRLS FROM ALL PARTS OF THE DIOCESE ATTEND THE SERVICES. REV. GEORGE A. LYONS PREACHES SERMON ON THE NEED OF RELIGIOUS TRAINING FOR CHILDREN.

October 29 was children's day in the centenary celebration of the founding of the Catholic diocese of Boston, and although the weather was anything but pleasant, the boys and girls, who came from all parts of the archdiocese, cared not a whit for the rain, and the only drawback was that the cathedral was not large enough to accommodate several hundred South End youths, who though not invited to the morning's ceremonies, were only too willing to join with the thousands of others.

For the boys and girls, who numbered about 5,000, the day was one of great delight, and the scene presented by them must have awakened in the hearts of all who saw them a true feeling of happiness over the generation growing up, the men and women of ten and twenty years hence.

For the children's sake, nothing had been left undone by Vicar-General Patterson and Chancellor Splaine. Every detail of the beauty and grandeur of Wednesday morning's ceremonies was still to be found in its place, the picture-like sanctuary with its mass of greenery, its hundreds of red chrysanthemums and the handsome draperies about the majestic white marble altar.

There, too, were the thrones of the archbishops as used

Wednesday, and though not quite such an array of distinguished prelates were present for the boys and girls to look upon, yet there were some bishops in attendance with several monseignori, and in these the thousands of children evinced no little interest.

For the children it was an occasion which they will long remember. A great number of them never before had seen the cathedral so beautifully illuminated and decorated.

It was hard to hold the early arrivals in check, for their enthusiasm moved them from the assigned pews to approach closer to the sanctuary rail where they might the better see all that grandeur.

Vicar-General Patterson was early about the church, and the little ones, with whom this kindly clergyman has ever been a favorite, knew that he was doing all he could to have the boys and girls get the full benefit of their visit.

From 9.30 o'clock until 10.30 the boys and girls kept arriving at the cathedral in groups of 25 or 50. They came principally from the Catholic schools of the archdiocese of Boston. Each school had been invited to send its quota, and in nearly all instances the pupils were attended by some representative of the school.

Organist Whelan and members of the regular choir were present to render a musical accompaniment to the solemn high mass, and from 10 o'clock for the next half hour the organist gave several numbers.

Just before 10.30 the processional was begun, and from the vestry moved the altar attendants, the clergy, the monseignori, bishops, archbishops and officers of the mass. The boys and girls viewed this imposing procession with deep interest. The grand electrical display had been turned on and the huge cross suspended from the arch just over the sanctuary was a particular object of interest.

The solemn high mass began promptly at 10.30. Very

Rev. George J. Patterson was celebrant, Rev. Fr. Thomas R. McCoy was deacon, and Rev. Fr. J. J. Crane was the sub-deacon. Chancellor Splaine was the master of ceremonies.

Most Rev. William H. O'Connell, who was present throughout the service and at its conclusion extended the episcopal blessing upon the children, was attended by Rev. Fr. J. J. Graham of Haverhill and Rev. Fr. George A. Lyons as chaplains.

Seated within the sanctuary among others were Bishop Allen of Mobile, Ala.; Rt. Rev. Arthur J. Teeling of Lynn, Rev. J. M. Supple of St. Francis de Sales Church, Charlestown; Rev. James T. O'Reilly, O.S.A., of Lawrence; Rev. Thomas I. Gasson, S.J., president of Boston College; Rev. George A. Rainville of Salem, Rev. Timothy Brosnahan, P.R., of Waltham; Rev. James Supple, D.D., of St. Cecilia's church, Back Bay; Rev. Dr. David Supple of Malden, Rev. Charles Lyons, S.J., a brother of Rev. George A. Lyons; Rev. Charles Lane, S.J., and Rev. Denis J. Lynch of Concord.

Following the gospel of the mass, the sermon was preached by Rev. George A. Lyons, pastor of the Church of Our Lady of Lourdes, Jamaica Plain, and one of the archdiocesan supervisors of Catholic Schools.

When the mass was over, about twelve o'clock, the great assemblage of children sang two hymns, the general effect of which was most inspiring. First they rendered the new hymn to the Pope, the words of which were written by H. T. Henry, and the music by Ganns. Next they sang "Holy God," and the great chorus of sweet, youthful voices, with the full organ accompaniment, produced an effect perhaps never equalled in the Boston cathedral. It was apparent that the singing was most pleasing to Archbishop O'Connell and the other ecclesiastics in the sanctuary.

During the services a dozen or more policemen were stationed about the cathedral doors and in the vestibule of the church, telling adults who tried to enter that the service was for children alone.

Special trolley cars were awaiting the children from distances, and after the ceremonies were over they were conveyed to their respective parishes.

Christian Education.

Sermon by Rev. George A. Lyons, Delivered in the Cathedral on Children's Day, Thursday, October, 29, 1908.

In the Eternal City of Rome there exists an institution, which for centuries has been the center of the missionary activities of the Catholic Church. It it called the Propaganda. Connected with it is a college, in which during all these ages have been educated a vast number of zealous young men from all nations to carry the Gospel of Christ to every land; and over the main portal through which they daily pass are the words of Christ, which I have quoted for my text: "Going, teach all nations." For this is the divine command which sends them on their missionary career—the commission which Christ gave to His Apostles and their successors—the authorization of their Apostolate.

For, remember, dear children, the Church of Christ is essentially missionary. She does not accept the deposit of Faith, and, like the unprofitable servant of the Gospel, abstaining from all activity, rest satisfied with merely preserving what God has committed to her. No! her life is one of ceaseless activity and for her there is no response while Christ's command lacks fulfilment and the Gospel is not preached to every creature.

This indeed is the spirit which has animated the Catholic missionaries from the days of the Apostles. It was this spirit which sent a Patrick to Ireland, an Augustine to England, a Palladius to Scotland, a Boniface to Germany. Whatever may have been the motives to actuate discoverers,

explorers, or settlers in foreign lands, for the Catholic missionaries who accompanied them there was always only one desire—the fulfilment of the command of Christ—to go and teach and, as far as they were able, to do their part in bringing all men to a knowledge of the truth.

It was this same spirit which brought to our shores a Cheverus, a Matignon, and the many other devoted missionaries whose sacrifices and labors during the hundred years just passed thrill us with admiration.

They came, obedient to the command of God, to teach; and how well they fulfilled His divine injunction can be inferred from the present prosperous and consoling condition of the Church in this country.

When Boston was made an episcopal See, and the first bishop named, just one hundred years ago, there were but three priests with less than one thousand Catholics scattered throughout all the New England States. They were, as you see, few in numbers, and poor indeed, in this world's goods, but they were courageous and generous, and, according to their ability, corresponded with the beneficent designs of their spiritual leaders.

In the beginning, because of the scattered condition of the congregations and the poverty of their resources, only the bare essentials of religion could be supplied them, and hence they were deprived of many of the consolations of Holy Faith, which we now enjoy; for the zealous missionaries had such long distances to travel that they could pay their congregations only an occasional visit. So, for a long time Catholic schools were out of the question. But, the teaching spirit of the Catholic Church still animated both bishop and priests. They accomplished all they could by their own personal endeavor, and were prevented from doing more only through scanty means and lack of opportunity.

Better times came, however and with them greater achievements for God and religion. The immigrants from Ireland and Germany and other European countries coming to our shores brought with them a sturdy faith and an indomitable spirit. Their influence was felt, and the Church prospered accordingly. Soon humble church edifices began to spring up in all directions, the number of priests increased, and the Catholic strength in civil affairs could no longer be despised.

As the Church prospered in a material way, religious activities were multiplied and Catholic schools, through means of which religion could be thoroughly taught, were seen to be a necessity.

The first Catholic school was established in Boston in the year 1820 by Bishop Cheverus. It was taught by Ursuline nuns.

The second Bishop of Boston, Bishop Fenwick, himself a member of St. Ignatius' illustrious order of teachers, strove to promote this important work of Catholic education. He introduced the Sisters of Charity into the diocese and besides, established a classical school in which he and his clergy were the teachers.

In their efforts for Catholic education the clergy received great encouragement and assistance from the Irish schoolmasters whose private schools were established in many places. And so we find in the U. S. Catholic directory for the years 1845-1849 the following statement:

"There are common schools for both male and female children in most of the cities and towns of this diocese, having Catholic teachers. In Lowell they are supported at the public expense, but in all other places at the expense of the parents of the children, aided by collections in the churches."

In 1849 under the learned Bishop Fitzpatrick an im-

petus was given to the movement by the coming of the Sisters of Notre Dame into the diocese. But, from this on and during the rest of his pontificate, owing to the poverty of the largely increasing number of immigrants from Ireland and the pressing need for the erection of churches to accommodate them and to safeguard their faith in the new land of promise, the progress of the schools was not what might have been desired.

Then came the late Archbishop Williams of happy memory. During his pontificate, following the mandates of the Second and Third Plenary Councils of Baltimore, a wonderful advance was made through the introduction of the Diocesan Sisters of St. Joseph, the School Sisters of Notre Dame, the various teaching branches of the Sisters of Charity from Nazareth, Halifax, and Madison, the Sisters of St. Dominic, the Sisters of Mercy, the Sisters of St. Francis, the Xaverian, Christian, and Marist Brothers and the various other orders who make up the twenty-five teaching communities now doing service in the diocese. So that our present beloved archbishop finds his diocese admirably equipped for carrying on the work of Catholic education, with a college and numerous academies and with a well organized school system is 75 parishes, in which over 50,000 children are taught by more than 1,000 religious teachers.

These schools are but a part of a great system which reaches throughout the length and breadth of our country, at the cost of infinite pains and sacrifice on the part of both priests and people.

They are conducted by an army of devoted faithful men and women, who giving up all that the world holds dear, leaving father and mother and home and lands for Christ's dear sake, spend themselves and are spent in the service of God and His little ones, their only desire—His own sweet

CHIEF MARSHAL JOHN J. LEONARD AND STAFF OF THE H. N. S. PARADE

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CAPT GEO J LOVETT EAST BOSTON
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J J LEMMON LYNN
DR JOHN F O'BRIEN CHARLESTOWN

CHIEF MARSHAL LEONARD AND HEADS OF DIVISIONS

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appeal: "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God."

They are maintained by the heroic sacrifices of honest, hard-working fathers and mothers, who, while paying their proportionate share of the taxes for the support of the public school system, willingly take upon themselves a double burden by maintaining our own well-equipped Catholic schools; in order that their children, educated as conscience dictates, may be prepared to go forth upright, God-fearing, loyal citizens, true at all times and in all things to God, their country, and their fellow-man.

There is, perhaps, no phase of Catholic activity which has met with greater opposition, and that, too, from those who mean to be fair minded and tolerant in their consideration of every public question. But, it is all a matter of misunderstanding.

The Catholic Church has nothing to say against existing systems of education, only this—that they do not supply all that true education demands, for the Church is a benign mother. With the in-dwelling Spirit of God to direct her and the experience of the ages to teach her, she points out with unerring wisdom the principles to guide us and the dangers which beset us in attaining the end for which we were created. So she teaches that, as we were made for God, we are to strive above all things for "The Kingdom of God and His Justice." Let us once attain to the possession of this, and everything else which is necessary will be provided. This, then, should be the primary object of all education, viz., to bring us nearer to God and to make us not only physically and mentally, but also morally and religiously stronger.

And in taking her position on this great question of education the Church is not alone. Thinking men and women and learned American educators are everywhere

sounding words of alarm. They see among the young people of the land a growing disrespect for authority. The newspapers teem with scandals and immorality. Disregard for the marriage tie, divorce, suicide, fraud, bribery in public life and dishonesty in business—all these things they observe, and anxiously they seek a remedy. On account of discordant religious views they cannot introduce religion into the common schools; and they will not agree to the support of separate denominational schools as is so successfully done at the present time in England, Ireland, Germany and Canada. And hence, they propose as a substitute the teaching of morality, forgetful of the warning words of Washington: "Without religion, there is no morality."

The difficulty is simply this. We are living in a materialistic age. People in general are engaged in a mad struggle for wealth. They are seeking the world and things of the world and, consequently, they choose the education which, according to their way of thinking, will be a means to this end.

But, such a position, as you know, is untenable for Catholics. We are taught that the first and most important concern of life is the salvation of our soul; and, therefore, we must make use of everything which will aid us in accomplishing this. We are not forbidden the possession of any or all the good things of life, provided that we use them properly. But they are only secondary. The chief thing is our salvation, according to the words of our Blessed Lord, "What doth it profit a man, if he gain the whole world and suffer the loss of his own soul?" And so He commands: "Seek ye first the kingdom of God and His justice and all these things will be added unto you," which is really the fundamental reason for the existence of every Catholic school. Ah! but some will say, we admit the need

of teaching religion. But why in the school? Cannot the children of the land receive their religious instruction in some other way? For a moment let us see.

There are just three factors which enter into the character building of the child—three places where he may receive religious training, viz., the home, the Church, and the school.

Now, we all know, that as a rule, the child cannot be formed at home and receive there all that religious training without which his moral character can never be rightly moulded. Parents in general are not qualified to do this effectively; and, even if they were, they lack the inclination. How many parents, for instance, after the burden of the day and heat are able to sit down and instruct their children in the knowledge of God and their duties towards Him?

Nor can we look to the churches for the religious training of the child. The Americans as a class, are departing from the traditions of their fathers and are ceasing to be a church going people. According to a statement made a few years ago in The Independent, the most representative Protestant paper of the country, out of 75,000,000 of people only 23,000,000, including the Catholics, belonged to any Christian denomination. And I presume the proportion holds good today. How, then, are the majority of the American people to be taught their religion? Surely not in the Church. And even if they were faithful in their attendance, as our Catholic people generally are, how can the child in a single hour one day in the week receive a knowledge of its religion to serve it through its later life? Religion is not a thing to be taken up for a day and then left aside during the remainder of the week. Arithmetic, history and geography require many hours of study each week; and can a child's mind grasp the difficult subject of religion in a single hour?

There remains, then, only the school. It is the one place where religion can be effectively taught, not during an occasional hour after school, making such teaching a punishment and religion itself odious on account of it. No, my dear children, as far as we Catholices are concerned the only sure way in which religion can be made a guiding force in the life of the child, is by educating him in a thoroughly religious atmosphere, such as we find in all our Catholic schools.

It is not the daily lesson in Catechism; but, more than this, the little exercises of piety and devotion, the religious emblems and pictures in the class-room; and, above all, the example of the lives of the teachers, whose every word and act, whose very existence, we may say, is an incentive to righteousness and good living.

This, then, to sum up briefly, is our position. True education means a development of the entire child—of his spiritual and moral, as well as his physical and intellectual faculties—his heart as well as his head. To attain this, religious education must be imparted and it is more important than purely secular instruction, even as the child's spiritual interests transcend those which are only temporal. But the education in the home, the Church, of the Sunday School alone is insufficient to accomplish this. For true character building the atmosphere in which the child lives must at all times be religious. And this is why, to supplement the training of the home and Church, we build our Catholic schools. In them we teach religion and morality, while at the same time we sacrifice none of the secular branches of the education imparted in the best common schools.

Thus, beneath the cross of Christ, to symbolize our Faith, and the flag of our country, to symbolize our loyalty to the same, the children of our parish schools are

being trained in all that will make them honest, industrious, moral, religious men and women, faithful in all their obligations to God, their Creator, and to the duties of their Christian citizenship.

It is in such schools, dear children, that you are being educated. Our Holy Church, like a fond mother, has gathered you to her bosom to nourish and sustain you, in order that you may go forth true exponents of her Catholic faith and the living fruit of her labors in obedience to the Divine command—"to go and teach."

Oh! be faithful to her teachings. Great sacrifices are being made to secure for you the blessing of a Christian education, and we who are laboring for you have a right to expect a return. God Himself has said: "Unto whomsoever much is given, of him much will be required," and you are receiving much through the generosity of your parents, your pastors, your teachers.

You who are privileged to see the closing of the first hundred years of Catholic life in this great archdiocese, will be the men and women of the century which is just beginning. Upon you, then, will depend in a great measure the future of the diocese of Boston. You have the history of the pioneers to encourage you and the thought of all that has been done to stimulate you to even greater acplishment for God, for Church, for country.

It is indeed to impress this truth upon your youthful minds that we have brought you here this morning. Oh! let not the significance of this day be lost upon you, but rather let its memory be to you all through life an incentive to righteousness and good living and fidelity to the high principles of thought and action which are daily held up to you by the noble men and women to whom you owe so much.

Your Grace, behold the children of our promise, the

fruit and flower of your flock, the best product of our Catholic schools. In their name I salute you on this auspicious opening of the second century of our diocesan life. They are to you all that the Catholic children have ever been to any of your predecessors in the See of Boston. But they will be more, for they realize and appreciate your fatherly interest in all that is being done through the loving zeal of the Sisters and Brothers and priests who are sacrificing so much to secure for them the priceless boon of a Christian education.

In their name I pledge the loyalty of the men and women of the future, who, departing from this Cathedral Church this morning, stimulated by what they have seen and heard, and fortified by the graces of the Holy Mass with your own paternal benediction, will, I am sure, breathe forth a prayer to the Father above that through the coming years they may continue to be to you all that they are today—your simple, docile, faithful children—your joy and your crown.

Recital of Church Music.

Large Congregation at the Cathedral Listen to Superb Rendition of Ecclesiastical Music under the Direction of Mr. Pio De Luca.

The interest aroused by the announcement that there would be a rendition of church music in the Cathedral on Thursday evening to exemplify the provisions of the Motu Proprio of Pius X., said the *Boston Pilot* of Nov. 7, was well evidenced by the vast throng which gathered to listen to the recital given by the Sanctuary Choir of the Cathedral, under the direction of Rev. M. J. Scanlan, and by the Cathedral Choir, under the direction of Mr. Pio De Luca. Mr. James T. Whelan was the organist of the occasion.

The Sanctuary Choir performed its part in a satisfactory way by giving selections without accompaniment. illustrating the style of Palestrina and other composers.

The Introit, Gradual, Offertory and Common of the Mass were rendered by the Sanctuary Choir with good effect.

The Cathedral Choir gave a splendid exhibition of exquisite interpretation of liturgical music. After rendering with impressive effect parts of Casali's Mass without organ, in the second part of the program they gave a beautiful rendition of Mattoni's Mass, which was heard by most of the vast congregation for the first time. This Mass, composed by Filippo Mattoni, the alto singer of St. Peter's Choir, Rome, at the instance of Father De Sanctis, S.J., a pioneer in the movement for the restoration of

liturgical music, lends itself to exquisite effects; and the beauty of this composition was brought out in a most extraordinary way to the admiration and enjoyment of the vast audience. The program follows:—

PROGRAM.

Part I.

Organ Selection, "Alleluia ..... Dubois
Mr. James T. Whelan.
Introit, First Sunday in Lent, "Invocavit Me" ..... G. Capocci
Sanctuary Choir.
Kyrie ..... G. B. Casali
Church Choir.
Gradual, First Sunday in Lent, "Angelis Suis" ..... Cardoso
Sanctuary Choir.
Offertory, "In Omnem Terram" .....
Sanctuary Choir.
Sanctus ..... Casali
Benedictus ..... Casali
Church Choir.
Motet, "Panis Angelicus" ..... Palestrina
Sanctuary Choir.
Agnus Dei ..... Kretschmer
Church Choir.

Part II.

Organ Selection, "Grand Choeur ..... Widor
Kyrie (Manuscript) ..... Mattoni
Church Choir.
Introit, Feast of All Saints, "Gaudeamus ..... Capocci
Sanctuary Choir.
Gloria ..... Krawutschke
Church Choir.
Communion, Feast of All Saints ..... Grassi
Sanctuary Choir.
Credo (Manuscript) ..... Mattoni
Church Choir.
Motet, "Jubilate Deo" ..... Aiblinger
Sanctuary Choir.
Sanctus ..... Mattoni
Benedictus ..... Mattoni
Church Choir.
"Unfold Ye Portals" ..... Gounod
Church Choir.
Finale from "Fifth Symphony" ..... Beethoven

VIEW SHOWING THE CARDINAL AND ARCHBISHOP, INTERESTEDLY WATCHING THE PARADE

ANOTHER VIEW OF THE REVIEWING STAND NEAR THE ARCHBISHOP'S RESIDENCE

Sung by the Priests' Choir.

Music of the Requiem Mass for the Catholic Dead of the Past Hundred Years.—Bishop Allen was Celebrant.

Friday, October 30, was set apart to commemorate the Catholic dead of the past hundred years. There was Solemn Pontifical High Mass of Requiem at the Cathedral, with Bishop Allen, of Mobile as celebrant, Vicar-General George J. Patterson as assistant priest, Rev. James J. McCarthy as deacon, Rev. Thomas R. McCoy as sub-deacon, and Dr. Splaine and Dr. Toomey as masters-of-ceremonies.

The Most Reverend Archbishop was present, attended by Rev. William P. McQuaid and Rev. Dr. Baxter of St. James' Church. Within the sanctuary were Bishop Casey of St. John, N. B., and Bishop Northrop of Charleston, S. C.; Mons. Teeling of Lynn, Mons. Byrne of St. Cecilia's, Rev. Thomas I. Gasson, S. J., president of Boston College, and Rev. W. H. Fitzpatrick of Milton, and many others.

The Priests' Choir rendered the music of the Mass, and the devotional way in which the plain chant was interpreted added to the solemnity of the occasion. The Rev. M. J. Scanlan was the director of the Priests' Choir, and the membership is as follows:—

Rev. Joseph Lawless of Arlington, Rev. F. J. Mullen of Lowell, Rev. James Doran of Hudson, Rev. William J. Casey of Malden, Rev. J. J. O'Connor of Roxbury, Rev. Charles G. Finn of Cambridge, Rev. James A. Donovan, South Lawrence; Rev. W. J. Clarke, Everett; Rev. James

A. Supple, D. D., St. Cecilia's; Rev. John McGarry, Haverhill; Rev. William J. Lyons, Lynn; Fr. Fitzgibbon, Stoughton; Rev. William Ulrich, Rev. Richard H. Splaine, Mt. Auburn; Rev. J. J. Harrington, Reading; Fr. Gill, Brockton; Rev. J. W. Condon, East Boston; Rev. John McGrath, Newton Lower Falls; Rev. Hugh Blunt, Dorchester; Rev. Joseph Burns, North Andover; Rev. J. J. Crane of the Cathedral; Rev. Ambrose Dore, Somerville; Rev. William McNamara, Allston; Rev. Charles Cunningham, Salem; Rev. William A. Glynn, Medford; Rev. Leo O'Neil, St. Cecilia's; Rev. James Phelan, Charlestown; Rev. James Kelly, Newton; Rev. Peter Quinn, Roxbury; Rev. John Bowers, Lawrence; Rev. John Kelly, East Boston; Rev. Austin Doherty, South End; Rev. John Burns, Lowell; Rev. George O'Connor, Malden.

Immediately after the Mass the annual meeting of the Clergy Fund Society was held, Archbishop O'Connell presiding.

Religious Orders and Sisterhoods.

Large Attendance of the Men and Women who are Doing Educational and Charitable Work.

Sermon Preached by Rev. John H. O'Rourke, S. J.

Saturday morning, October 31, the service in the Cathedral was unique in the series of Centenary celebrations. It brought together the men of the different religious orders laboring in the diocese, and the members of the different Sisterhoods doing educational and charitable work. These were seated in the broad aisle of the Cathedral, and in their different habits presented a picturesque and impressive sight.

The Solemn Pontifical High Mass was celebrated by Bishop Guertin of Manchester, Rev. Thomas I. Gasson, S. J., being assistant priest, Rev. Henri de la Chapelle, S. M., deacon, and Rev. J. M. McRory, O. M. I., subdeacon. His Grace the Archbishop occupied the throne, attended by Rev. James T. O'Reilly, O. S. A., and Rev. Fr. Ubaldus, O. S. F. The sermon was preached by Rev. John H. O'Rourke, S. J., and was an eloquent setting forth of the work of the religious orders in the archdiocese and the supernatural character of their labors. Father O'Rourke spoke, in part, as follows:—

Who can tell the effect of the lives of the religious men and women who have labored and toiled during the upgrowing of this great diocese? During the last hundred years men have been drifting away from the supernatural. The love of material comfort and of wealth and of ease and

of self has been tightening its grip upon human hearts and binding them as with hoops of steel. One effect of the severance of nations from the Catholic Church is, as you are well aware, an indifference to all religion. Every day it stands out more clearly to the observant man that it is Catholicism or nothing. The idea of the supernatural has been fading away and growing dimmer, and now right here in Boston for nearly a hundred years there has been in our midst a force which has been lifting up the leaden hearts of men to the things of God—to things of eternity—lifting them up from things that pass away to things that endure. And that force has been the power of prayer before God's holy altar within the religious communities of this great diocese.

Just as in nature and in the natural world there is the force of gravity which draws everything to the centre and this force is constant and natural, so all these years there has been going on in New England a silent force as constant and as universal as the force of gravity—I mean the force and power of prayer, which has been lifting men's thoughts from earth to heaven, and influencing men's lives toward the true end for which they were created. Great indeed is the influence of wealth, great the influence of family and blood, great the influence of position, but what are they in the sight of God compared with the power of the prayer of the just man? Yet in all these years in every convent, in every religious home, before the altar in every religious community, there has gone up the incense and fragrance of prayer. It has been to the spiritual life of Boston what the air is to men's lungs, what the food is to his body, what the water is to the fish in the sea, what the electric current is to the trolley outside the door.

During the century which has just passed great advance

has been made in material prosperity. Men have grown day by day to love comfort more and to seek their ease and gratification, often irrespective of the dictates of conscience. They have lived like the rich man in the Gospel who was clothed in purple and fine linen and feasted sumptuously. In a word, they have grown to love themselves; and now right in their midst, from the rising to the setting of the sun for the past century, there has been an object lesson before their eyes of total unselfishness and self-forgetfulness.

Who are these religious men and women? Are they beings from another planet? Are they men and women of different natures from ourselves? No, they are men and women with the same inclinations, the same tendencies, the same affection, the love for father and mother. Fine garments are naturally agreeable to them. They shiver in the cold, they feel hunger and thirst. Laugh at them and they blush.

The religious life that a man or a woman attempts to live does not destroy nature or natural instincts, but it gives him the power to hold them in check and restraint. This is the lesson that has been taught by the religious communities of Boston from sun up to sun down for the past hundred years; the lesson that there is something brighter than the glint of gold, that there is a treasure more precious than that which the robber breaks in and steals away, that there are pleasures higher than those of sense; the lesson that he who conquers self is greater than he who conquers cities, the lesson that man has two lives, one of the body, one of the soul—one of earth that dies at the tomb and one that begins to live at the grave. Your very lives, your very existence has been an object lesson for one hundred years.

Now, my dear brothers and sisters, let me pass on to your active works. Roughly, they may be divided into two classes, corporal works of mercy and spiritual, including especially the great work of education. Works that tend toward the alleviation of bodily ills, works that are directed to the development of the mind and the growth of the spirit. I have not the time or the eloquence to tell the story of the bodily works of mercy performed by the religious communities of this diocese during the past century. The sweet charity which has characterized your lives has no tinge of the modern philanthropy so loudly asserted by a George Eliot or a Humphrey Ward, or by the professors of the new humanitarian cult. It has no semblance of charity or shadow. It is no mawkish sentimentality. It is no lofty patronage which pains more than it relieves. It doesn't consist in committee meetings and schemes, while those in want die of hunger or are relegated to the dark rooms of the poor-house.

But your charity has been learned at the feet of the crucifix, where the poor bruised lips of the dying Master have whispered to you every morning in your hours of prayer that kindness shown to the poor is kindness shown to Him.

"Amen, I say unto you, whatsoever you have done to the least of these, you have done it to Me." This is Christian charity. This charity has marked the lives of the religious communities in the past in their great work in the diocese of Boston, and it marks their lives today. No form of suffering is foreign to their sympathy and aid.

Night and day, during all these years of the century just dead, they have sought their heaven-appointed task; they have dried the tearful eyes, moistened the parched lips; they have fed the hungry, as the Master did on the lake shore; they have given drink to the thirsty, clothed

the naked, visited those who were sick and in prison, and have poured a balm of comfort and healing on every wounded and aching heart. They have taken into their homes the orphan and fatherless, taken them from homes of poverty, often from the haunts of sin and shame; have thrown open their doors and taken in from a cold and cruel world those who have been led as they have been, cast out as soiled and stained by the very authors of their shame. These have been taken when all hope was gone and when they were sinking from shame into the last stages of degradation and despair. The Catholic Church alone has an order that devotes to the care of uplifting all those unfortunate beings, her purest and most stainless virgins. But no tongue can tell this story. That story is for the pen of the recording angel. We can tell the deeds of a Cæsar, of a Hannibal, of a Napoleon, but what monuments have they left after them, what proof is there of their victory? The tears of the orphan and the widow, blighted homes and ruined lives follow in the wake of their victory. But what a monument you, my dear brothers and sisters, have erected and those who have gone before you. The prayers of foundlings and orphans, the tears and repentance of hundreds of Magdalens, the prayers of tens of thousands of sufferers, whether on the cot in the hospital or on the battlefield amid the din of shot and shell—this is your monument, this is your victory.

Your lives are not only precious in the sight of God, not only are you striving for the salvation of mortal souls, but by devoting your energies to the cause of religious education you are strengthening the props and the pillars upon which this nation alone can permanently rest. The day has gone by when Catholic loyalty and Catholic love of country can be called into question. The day has gone

by when we have to prove our patriotism. Gettysburg, Antietam, Bull Run and Yorktown tell by their blood-stained fields the story of Catholic love of country. Your daily lives, lives of labor, lives of sacrifice, lives of devotedness to the cause of education day in and day out in the fœtid atmosphere of the classroom, instilling Christian precepts and example into the minds and hearts of your pupils, tell louder than cannon's din or bursting shell your love of country.

But in this great work, in you corporal works of mercy and in the tireless drudgery of education, what is the motive, what is the aim which dominates the lives of the religious men and women given up to it for the past hundred years? It is, my brothers, and mark it well, it is the personal love of Jesus Christ which burns within their souls. It is that personal affection for Him that makes their hearts warm and their arms strong. This the dominant note which rings through the whole harmony of the history of the religious orders of the Catholic Church.

A COMPANY OF THE HOLY NAME SOCIETY PASSING THE REVIEWING STAND

THE NIGHT WORKERS CHAPEL IN THE H. N. S. PARADE

Te Deum in the Cathedral

Closing Centenary Services Attended by Cardinal Gibbons.—Gift of Automobile to Archbishop O'Connell.

The religious observance of the centenary of the founding of the Catholic diocese of Boston came to a close with the Te Deum in the Cathedral of the Holy Cross, Sunday, evening, November 1. The cathedral was filled to overflowing. The Te Deum was intoned by Cardinal Gibbons and then the verses of the hymn of thanksgiving were alternately sung by the choir and the clergy. Archbishop O'Connell was present at this closing ceremony and was attended by Rev. Dr. J. D. Toomey as chaplain. Chancellor Splaine was master of ceremonies.

At the conclusion of the ceremony the prelates and priests proceeded to the vestry, where a most pleasing incident took place—the presentation from a number of laymen of a handsome automobile to Archbishop O'Connell as a centennial remembrance. This came as a great surprise to the archbishop and the large number of clergy who were gathered in the vestry. The presentation speech was made by Charles Logue.

In the morning the cathedral was well filled with a representative congregation from all parts of the city and diocese. Preceding the solemn pontifical mass there was a procession from the cathedral rectory, led by thurifers, cross-bearer, and acolytes. Behind them came the large sanctuary choir, and then the cathedral and visiting priests. Bishop Allen of Mobile, Bishop Northrop of Charleston,

S. C., and Bishop Casey of St. John, N. B., were next in the line, and then followed the officers of the mass, Chancellor, Splaine, master of ceremonies; Rev. Thomas R. McCoy, subdeacon; Rev. James J. McCarthy and Rev. Fr. James Hayes, CSSR., of the Mission Church, deacon and asistant priest, respectively; Rev. James A. Walsh, diocesan director of the Society for the Propagation of the Faith, and Rev. Fr. J. J. Redican, of the Working Boys' Home, deacons of honor. In his full pontificals, wearing the mitre and carrying the episcopal staff, was Archbishop O'Connell. The chaplains to the cardinal were Rt. Rev. Mgr. Thomas Magennis of Jamaica Plain and Rt. Rev. Mgr. A. J. Teeling of Lynn. Cardinal Gibbons robed in his handsome cappa magna, was followed by the train bearers.

Archbishop O'Connell was celebrant of the mass. After the gospel he made a few remarks. He thanked Cardinal Gibbons for his presence at the centennial exercises, and said it would be another link in the affection of the Boston and Baltimore dioceses. After the services the archbishop returned to his house on Granby Street, while the cardinal remained at the cathedral rectory for a rest, and did not leave there until after two o'clock to join the archbishop in reviewing the Holy Name parade.

MAYOR HIBBARD, ARCHBISHOP O'CONNELL AND CARDINAL GIBBONS
REVIEWING THE HOLY NAME SOCIETY PARADE

Witnessed by 275,000 Persons.

Boston Never Saw Such a Crowd of Spectators as Lined its Principal Streets and Avenues During the Passage of the Holy Name Parade.

One of the largest crowds which ever assembled to witness a parade in Boston, and a crowd which was the largest ever in this city on a Sunday, saw and appreciated the march of the Holy Name Societies given in honor of the centenary of the founding of the diocese of Boston, Sunday, Nov. 1. It was a crowd remarkable not alone for its immensity, but for its appearance and its behavior. It was creditable alike to the great event which inspired its gathering, and to the city and commonwealth in which it was assembled.

Like the clean, well-dressed paraders whom it viewed, the assembled multitude was prosperous in appearance and orderly in its demeanor. In all the vast throng which filled Beacon St., Commonwealth Ave., Newbury St., Marlboro St., Boylston St., Bay State Road, and other thoroughfares of the Back Bay from curb to curb, there was no avoidable disorder, and there was no boisterousness. A Globe reporter who went over the line of march and mingled with the crowds, did not, in the whole afternoon, see one person who showed the slightest signs of having indulged in liquor. So much could not be said of any other large parade in the past history of Boston.

It would be highly interesting to know just how many people saw the parade, but that is knowledge which no one ever can possess, because there were so many people there, and they came and went in never-ending streams, so that the crowd was never the same for any ten minutes.

Estimates of the number of people who saw the parade, either in part or in whole, vary widely, ranging from 200,000 to as high as 600,000. The estimates of a number of men who are accustomed to figuring on large crowds, run all the way from 200,000 to 300,000, and even over the latter number. Perhaps calling the number of spectators 275,000 would not be far out of the way.

Two hundred and seventy-five thousand people are a good many, but there were a good many out, and they not only lined the streets for two and a half miles, which it was estimated was the distance over which the paraders marched, but there were many people in Newbury St., Boylston St., and other thoroughfares over which the divisions marched going to or coming from the regular line of parade, and many of these people never got on the line of march at all.

For those who were warmly clad, and who could find room enough in which to move about, the day was ideal for such a grand spectacle as the marching hosts with their bands playing and banners flying presented. The sun shone brightly and the crisp northwest wind was bracing. It was a day on which one felt glad to be alive, but it was also a day on which one wanted to keep moving out of doors in order to secure a comfortable circulation of the blood.

There were no spectacular features, far from it, but it was interesting from the beginning of it in the bright sunshine of noonday to the passing of the last division under the glare of the electric lights and the moon in its first quarter shining from a cloudless sky. It was a parade of a body of cleanly, well-dressed, earnest men who represented a great and a good principle, and who, considering the time in which they have had to drill, marched with extraordinary precision, and there were thousands upon thousands who

could not be induced to leave until the last division had passed by.

It required approximately five hours for the paraders to march past a given point, and enthusiasm on the part of the spectators grew from the beginning, grew with the appreciation of the magnitude of the outpouring, and reached its climax in a feeling that the time had been well and profitably spent at the end of it all.

There were not only the proudly marching men and boys to watch, but there was the music of scores of good bands, enlivening, cheery tunes to interest and entertain the throngs, and besides there was the pleasure, as well as the profit to be derived from watching the people who made up the crowds themselves. One could only wonder and wonder as to where so many people came from, and how they were ever going to get to their homes again.

It spoke volumes for Boston's transportation facilities that so great a crowd could be assembled in the few hours which it required to get them together, and it was equally wonderful to consider how quickly, how quietly, and how successfully the people disappeared from the Back Bay section where the parade had been held. All steam roads and electric lines led to Boston during the forenoon, and many of them led away from here after nightfall.

The great interest that was felt in the parade was evidenced long before noon by the crowds which appeared from all directions in that section of the Back Bay through which the line of march had been laid, and by 1.45 o'clock, the time fixed for the parade to start, the entire route over which the paraders were to march was lined on both sides by friendly, enthusiastic spectators.

When the bands struck up and the lines of men, marching twelve abreast, and swinging along at the rate of 8,000 an hour, got under way, everybody became interested at once,

and the crowds increased with marvelous rapidity. On Beacon St. when the line first moved there was a good-sized crowd all the way, not a circumstance to what it was an hour later, and an hour later still the crowd had doubled in numbers.

The reporters who marched with the first division as far as the reviewing stand knew before they reached the archbishop's residence that they were passing by a great throng of people, but when they got in sight of the open spaces beyond and saw simply acres and acres of people standing out there in the wind, which came sharp and cold across the river, they began to think they had not appreciated how big a turnout the parade had occasioned.

It was when one came with the paraders down Commonwealth Ave. and struck the wide space near the Buckminster that a really comprehensive idea of the vastness of the crowd was first had, for as far as one could see toward the east there was nothing but people and more people and then people. On Bay State Road there was as on Beacon St. a crowd so large that the dignitaries of the church must have been pleased. On Bay State Road near Ashby St., the members of St. Alphonsus' Association of the Mission Church had erected a grandstand, which they had crowded to its capacity with people, and there were thousands standing about; but in numbers, great as they were, they looked scattering in comparison to that sea of humanity which stretched from curb to curb and as far ahead as one could see when one turned the bend into Commonwealth Ave.

The people there were not only occupying pretty nearly every inch of the wide thoroughfare from which a view of the marching men could be had, but they had bestowed themselves in every other place from which they could see. Nearly every window of every house framed from two to a dozen faces, and from curb to the walls of the houses the

people were just packed in, and the big front steps which lead to the houses along there were crowded to their capacity with people.

At the Collins monument where grandstands had been erected for the unveiling, every seat in that structure, although the grandstand faces away from the avenue, had been taken, and when the paraders marched past the occupants of the seats stood up and caught such glimpses of the paraders as they could.

At the Vendome the windows were filled with guests, and about the outside of the hotel there were several thousands of spectators grouped. Approaching Massachusetts Ave., the men in the line got their first sight of fire-escapes being utilized as grandstands, for on the big buildings commanding a view of Commonwealth Ave., the fire escapes were simply loaded with men and boys, and even some young women, who were anxious to see the spectacle passing down the avenue.

The parade passed down the east side of Commonwealth Ave., and those who marched could see nothing of the parkway to their left, because it was filled with people as far back as the marchers could see, and on the sidewalk opposite there was presented the sight of a throng which filled the space from the curb right back to the walls of the houses and occupied the front steps clear to the doors.

Every electric light pole, some of the monuments and as many of the trees in the parkway as could be utilized had been taken advantage of by young men, who had climbed up to get a good view of the paraders, and who clung to their precarious rests hour after hour. Occasionally a policeman would try to drive the young men and boys down, but it would have taken more than the 500 policemen on duty to have gotten all of them down and kept them down.

Whatever emotions were aroused in the spectators as they

viewed the marching hosts of men, and everybody did seem to think mighty well of the paraders, they failed to get the view that those who marched did of the pretty girls on both sides of the streets through which the line moved. The number of fresh, healthy and extraordinarily pretty girls who were grouped the entire length of the parade and who admired and cheered the marchers, was most remarkable, and was generally commented on. Naturally a good many hundreds, not to say thousands, of the pretty girls looked so animated and interested because their particular friends were in the parade, and it is no wonder that the young men stepped proudly along before such charming spectators. Where in the world so many fine looking girls and young women came from, goodness only knows, but they were there, and a mighty cheering, comforting sight they were, too.

The pretty girls did not concentrate anywhere, and may be it was because there were so many of them; but the general crowd was the heaviest, the thickest and the most imposing at the junction of Commonwealth Avenue and Arlington Street, where it had been arranged that the line should be dismissed. That was the place where the greatest congestion of the entire day occurred, and occasionally the marchers had to halt until the marshals and the police could make way through the crowds for them.

Great as the congestion was there, however, the unfailing good nature of the crowd, which had been one of the most remarkable features of an altogether remarkable demonstration, prevailed, and while a very great many people got in the way of the paraders and held them up temporarily at times, and while they made a lot of work for the police on duty there, they tried to get back and helped the city and parade authorities all they could. Still there were so many folks behind everybody else, as it seemed, that getting back

when requested or ordered to do so was next to impossible, and some little confusion resulted, but it was nothing serious.

It was a wonderful sight to see that great crowd disintegrate after the last man of the last division had passed the corner of Commonwealth Avenue and Arlington Street, opposite the Public Garden.

Holy Name Parade Largest Ever Held in Boston.

Fully 39,000 in Line Beside 5,000 Musicians—Viewed by Hundreds of Thousands.

Patriotism, as well as Allegiance to Church, Shown in Insignia.

Fully 39,000 men participated in the parade of the Holy Name Society, November 1, which was the spectacular feature of the last day of the observance of the centennial of the archdiocese of Boston. Four hours and forty minutes were required for the passage of this host of members of one society of the Catholic Church before the reviewing stand, which was erected on a lot adjoining the residence of Most Rev. William H. O'Connell, archbishop of the diocese. With his grace on this occasion was James Cardinal Gibbons, primate of the church in America, and his eminence had an opportunity to judge of the numerical strength of the Catholic men of eastern Massachusetts.

Cardinal Gibbons braved the penetrating wind and the raw atmosphere that he might witness the passage of serried ranks of men who represented the health and vigor of the church. Beside him sat Archbishop O'Connell, interested in every unit of that great procession, with eye on the alert for opportunities to commend. The two dignitaries of the church were often moved to express their approbation, and unmindful of the cold, Cardinal Gibbons removed his gloves that the marching phalanx might have audible proof of his gratification and admiration as he clapped his hands.

GENERAL VIEW OF THE H. N. S. PARADE, SHOWING THE TRIUMPHAL ARCH ACROSS BAY STATE ROAD, NEAR THE ARCHBISHOP'S HOUSE

Mayor George A. Hibbard sat with the two distinguished churchmen during the entire time that the parade was passing.

For more than five hours this body of men was on the move in parade, and many of the parish societies of the Holy Name had to wait in the chilling wind before their division started. The route was short, requiring only about an hour to cover.

The parade moved rapidly, and the first twelve divisions passed with hardly a break. So expeditious was the progress of the procession that during the first two hours some 20,000 men passed the reviewing stand.

There were fourteen divisions in line, the last three being the weakest numerically. Every parish in the archdiocese was represented, and those farthest removed from Boston had a surprisingly large percentage of the members in line.

Men eminent in civil life took part in the procession. In the ranks were a candidate for governor, two candidates for congress, an ex-mayor, members of the board of aldermen, and others whose names have a high place in the business circles of Boston and vicinity.

In point of numbers it was the largest parade that has been held in Boston, for few of the remarkable processions have exceeded the 30,000 mark. There has been no demonstration by a religious organization that has ever approached it in this city. No military or civic bodies have placed so many men in line for public parade in Boston.

The 39,000 men in line represent the members of the Holy Name Society, for bands are not included in this estimate. There were eighty bands, aggregating 5,000 musicians. There was so active a demand for bands, as every organization had its music, that a number of the musicians went over the route successively with several societies.

It was a parade of men, old men, young men and boys,

of citizens and not soldiers. As a procession it was the more impressive, not from the way it proceeded over the route, but for what it exemplified in devotion to the religious body beneath whose cross and banners it marched. It was the manifestation of the fervor and interest of 39,000 men allied with one society in the Catholic church.

Yet as a spectacle this orderly outpouring of such a host was not restricted to the mere exhibition of numbers. It was not alone the demonstration of strength that held the attention of some 275,000 men, women and children hour after hour along the way. Such an assembly of spectators would not be retained by the ordinary files of men marching. No one looked for the precision or military excellence expected of a trained body, nor for the variety of garb that delights the eye in a march of civic societies.

Yet, in the short time these societies had been preparing for this event, they had managed to absorb a great deal of the external spirit of the military. As a rule they marched well, and many of the files would have done credit to a thoroughly drilled militia company. Company after company tramped over the route as though parading had been their daily occupation and recreation.

The parade looked what it was, a body of American citizens. The men were neatly and carefully dressed. Most of them wore black or dark clothes and their neckwear was consistent, black and white being the prevailing hues.

The division marshals and their staffs wore long coats and tall hats, and bright-colored sashes to designate their official capacity. Leaders of the parish societies were similarly clad, and the rank and file, save for the uniformed battalions of boys, wore black derby hats.

The stars and stripes were conspicuous throughout the line. Beside the bearer of each parish society banner there walked a sturdy color-bearer holding aloft the American

flag. Many of the societies, to give more individuality to their companies, provided each man with a small American flag. Other company commanders placed them in the hands of their file markers.

Patriotism as well as allegiance to the church was expressed by these 39,000 men, with the insignia of their society and the flag of their country in constant intimate association.

Other methods of adding to the pictorial effect were employed and with very good taste. Small triangular banners of red, white and blue were borne by many companies, and others had little flags of yellow and white, bearing the papal arms. Green and purple were preferred by some of the Holy Name organizations for their individual pennants, and this difference of choice gave a pleasing variety to the spectacle.

As an abstract proposition it looked rather a difficult task to Maj. John J. Leonard, the chief marshal, and his aids, to assemble so many bodies, get them into their order in the roster, and send them over the route on time. But promptness and dispatch were accomplished with singular success.

Though they came by train and trolley from points as far away as Newburyport and Worcester, the companies all, save one division, were started on time and were sent over the route in the prescribed period. Maj. Leonard and his assistants had figured out every detail, and the results were just as planned.

For an hour before the start these thousands of men were pouring into Beacon St., Marlboro and Newbury Sts., between Arlington St. and Massachusetts Ave. But there was order in the mass, for each company found its division and then quietly waited for the order to move.

Maj. Leonard had fixed 12.45 P. M. as the hour for the parade to leave the corner of Massachusetts Ave. and Bea-

con St.; when the hands on his watch indicated that hour the chief marshal gave the order to march, and the command moved up Beacon St. between the rows of people packed from the curb to the front walls of the dwellings.

The line proceeded west along Beacon St., and thence along Bay State Road to the archiepiscopal residence at the corner of Bay State Road and Granby St. Adjoining the home of Archbishop O'Connell was a reviewing stand with a canopied apartment in the center with three high-backed chairs. In the center chair Archbishop O'Connell sat, wearing a heavy fur coat, with Cardinal Gibbons at his left and Mayor George A. Hibbard on his right.

Other seats on the reviewing stand, on either side of the reserved space, were occupied by the pastors who were invited by the archbishop to view the parade. Upon approaching the stand the line passed beneath the arch of evergreen, and each man uncovered in giving a marching salute to the cardinal, the archbishop, and the mayor.

After passing the reviewing stand, the procession turned into Ashby St. to Commonwealth Ave., and proceeded down the north side of this broad thoroughfare to Arlington St., past Maj. Leonard's reviewing stand near the corner of Berkeley St. and Commonwealth Ave. Commonwealth Ave. offered unrivalled opportunities for a review of the parade by the public, and this street was blocked.

The parade moved steadily, so rapidly that during the first hour 13,000 men passed before the cardinal and the archbishop. Up to the end of the 11th division there was not a break. The 12th had formed near the corner of Beacon and Arlington Sts., and not being on hand when the last file of the 11th started from the corner of Massachusetts Ave. and Beacon St., the 13th took its place.

There was a delay of fifteen minutes before the 14th appeared, and half an hour later the men of the 12th division

came along, with full ranks, even if they were late. They passed the archbishop's reviewing stand at 4.40 P. M. It had been four hours and forty minutes since the van of the procession had saluted him.

The 12th division went over the route speedily and caught up with the division ahead of them at the corner of Commonwealth and Massachusetts Aves., so the spectators below Massachusetts Ave. were not aware that there had been any break in the line.

The disposition of the thousands at the end of the line of march was excellent, and confusion was averted. Companies upon reaching the foot of Commonwealth Ave. were diverted to the north and south on Arlington St.; some kept on along Beacon St. across Charles to the Common, and others disbanded in the Public Garden.

Maj. Leonard reached his stand on Commonwealth Ave. at 1.35 P. M., and as he and his staff stepped aside, the parade kept on.

Precedence among the Holy Name societies was given to that of the men of the parish of the cathedral of the Holy Cross, for this large body led the line and was the first to salute the archbishop. The men made a fine appearance, and his grace was moved to applaud the solid ranks as they went past in almost perfect alignment. In addition to being the leaders, the cathedral parish had one of the largest complements in the parade.

After them strode the nightworkers, the men for whom Rev. Patrick J. Lyons conducts masses after the night's labors are ended. They served to illustrate how large a charge Rev. Fr. Lyons has in the toilers of the night. The archbishop was interested in this column.

Carrying their light canes jauntily, the men of Holy Trinity parish set a brisk pace for those who followed them, but the first touch of color was contributed by the

St. James companies, who carried small blue flags on short rods held under their arms.

St. Thomas' Church of Jamaica Plain contributed several companies, who marched unusually well, as there were many young men in the ranks.

St. Joseph's parish of the West End was numerically strong, having the best showing up to that point in the parade.

All Saints' of Roxbury turned out very neat companies. Each man wore a white tie of identical form and white gloves and the files carried little red, white and blue flags.

No body in line received so much favor as the men of St. Francis de Sales' parish of Roxbury. In the first place there were so many companies that they were entitled to have a division of their own, and they marched admirably. Each man had a small blue flag bearing the name of the society, and the company commanders wore broad sashes, some red, others white, and others blue.

Following them came the equally strong delegations from the Mission Church parish, formed in three battalions, each preceded by a band.

St. Philip's church of Boston had a colored company in line.

The Church of the Assumption, of Brookline, was represented by a dressy body of men, the companies carrying red, white and blue banners.

Purple was the color adopted by the Holy Name Society of the Blessed Sacrament parish of Roxbury, and this battalion had silk banners on purple rods. Young men were in the majority, and they attracted attention by the precision of their alignment.

Taken together, the two West Roxbury societies, St. Theresa of Spring St. and the Sacred Heart of Roslindale, were a formidable array.

Each member of the society of St. Monica's of South Boston carried a small American flag, the file markers holding larger ones.

Small green pennants gave individuality to the men of the Gate of Heaven church, South Boston.

With an excellent band to lead them, the companies of St. Augustine's parish, South Boston, held their lines to a great advantage, and two companies of small boys received much applause.

Behind them marched the society of the youngest parish of the district, St. Eulalia's, but there were enough in numbers to rival many older churches.

Red flags in profusion hailed the approach of the men of St. Vincent's parish, South Boston.

Leading the third division was the society connected with the church of the Most Holy Redeemer, East Boston.

Of those in the fourth division St. Francis de Sales and St. Catherine's, both of Charlestown, earned distinction for numbers and excellence of alignment. The St. Catherine men carried individual flags.

St. Joseph's of Medford turned out a large body, and behind this company marched the men of St. Raphael of West Medford, with 89 in line out of a membership of 125, an excellent showing.

Hon. John F. Fitzgerald, Ex-Mayor, paraded with St. Margaret's of Dorchester, and James P. Magenis of the school board, was in the ranks of the Society of St. Leo's church, Dorchester. The St. Leo Society had individual banners of white and yellow, bearing the papal arms.

St. Peter's Society and St. Matthew's Society, both of Dorchester, received applause. J. Mitchel Galvin, Republican candidate for Congress, was with St. Matthew's company, and Joseph F. O'Connell, the Democratic nominee in the 10th district, marched as a member of St. Peter's. The

men of St. Peter's were commended for their military bearing, as were the men of St. Paul's, Fr. Anderson's parish.

St. Patrick's of Watertown turned out full companies. Hon. James H. Vahey, Democratic candidate for Governor, had a place in the line.

St. Paul's of Cambridge, each man with a crimson flag, presented a creditable appearance, and the men of the Church of the Sacred Heart, East Cambridge, had fewer equals in the parade in point of numbers. St. Patrick's Society of Cambridge, recently organized, was represented by fully 250 men, and the men of St. John's Church made an excellent showing.

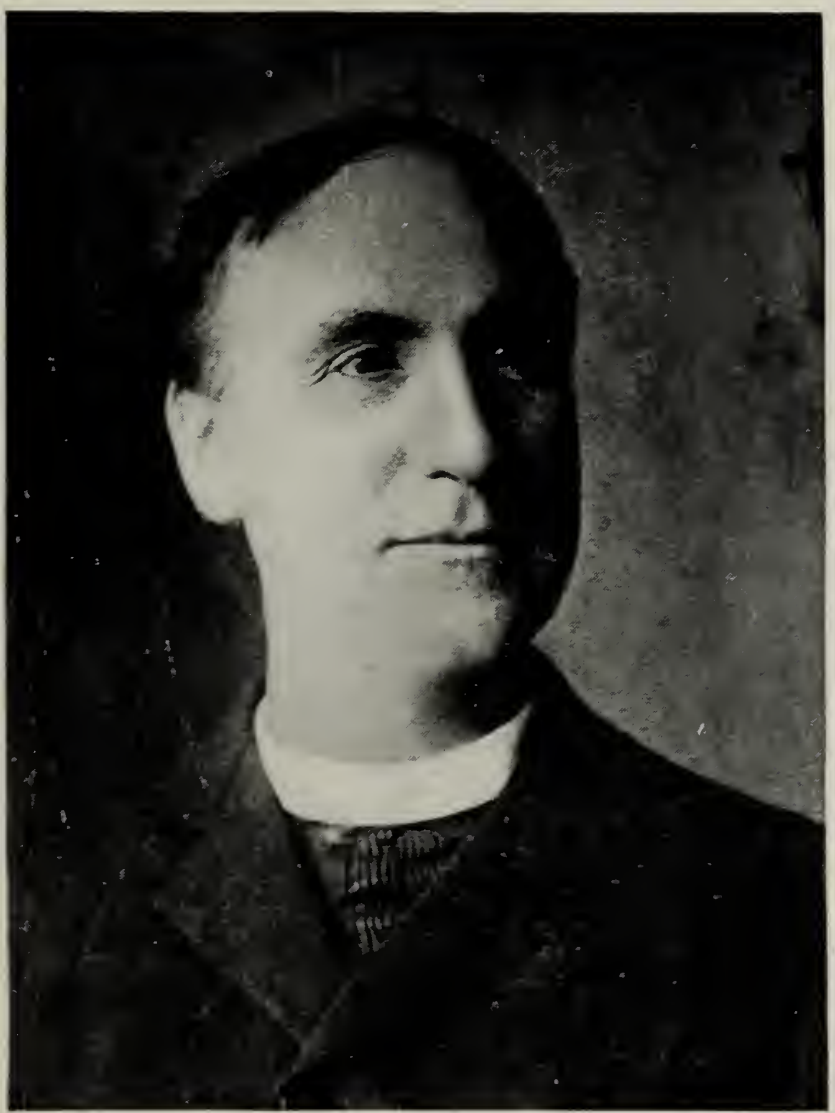
St. Columbkille's parish of Brighton had full companies, each man having a triangular white flag, while its neighbor, St. Anthony's of Allston, exercised a choice of blue flags for the large company.

In the succeeding divisions the societies further removed from the city appeared, and there were strong delegations from Lynn and West Lynn, with an impressive body from St. John the Evangelist of Swampscott and a well-trained company from the parish of Our Lady of the Sea from Marblehead.

St. Joachim's of Rockport, the Immaculate Conception of Newburyport, St. Mary's of Melrose. and the Immaculate Conception of Malden were representative bodies of men and boys.

In the 12th division the striking companies were those of St. Peter's of Lowell. Besides the adult companies there was a company of white and blue-uniformed cadets that marched admirably.

It was 5.25 P. M. when the last of the line reached Arlington St. and the parade ended.



VERY REV. GEORGE J. PATTERSON

VICAR-GENERAL

Roster of Parade.

Detail of Mounted Police.
Calderwood's Military Band, Cambridge.
Chief Marshal, John J. Leonard.

GENERAL STAFF.

Chief of Staff, Capt. Jeremiah G. Fennessey, Boston.
Surgeon, Gen. William H. Devine, M. D., South Boston.
Judge Advocate, John P. Kane, Lawrence.

Aides de Camp—Majors John J. Sullivan, William J. Casey, Patrick F. O'Keefe, and James B. Hayes, Dorchester; Matthew Cummings, Neponset; Capt. Edward L. Logan, South Boston; Capt. James E. McConnell, John J. Attridge, William J. O'Brien and Harry V. Linehan, Boston; Charles Riley, East Boston; Capt. Patrick F. Butler, M. D., and James P. Cleary, Roxbury; John J. O'Hare, Charlestown; James F. Carens, Newburyport; F. Fred Driscoll, Everett; John T. Shea, Cambridge; John S. O'Day, Brookline; A. J. Doon, Natick, and George A. Stuart, Newton. Bugler, A. F. Baumgarten, Lynn.

FIRST DIVISION.

Division Marshal, Joseph A. Sheehan.

Aids—Mathias Brock, Frank L. Barry, Dr. James F. Brady, James H. Carney, James Coleman, Michael Driscoll, John Dervan, John F. Doherty, Patrick Hayden, John P. Kelley, Timothy J. Kelleher, Thomas F. Lally, M. J. Lally, John J. Leahy, Edward A. McGrath, David Miller, William P. O'Brien, Edward J. Power, Joseph Ryan, Francis W. Regan, Thomas Sproules.

Ninth Regiment Band.

CATHEDRAL, BOSTON.

Spiritual Directors, the Very Rev. George J. Patterson, V. G., and Rev. Thomas R. McCoy.
Commander, James I. Coleman.
Aids—Timothy H. Sullivan and John H. Belger.

Schell's Teutonia Band.

NIGHT WORKERS' CHAPEL.

Spiritual Director, the Rev. Patrick J. Lyons.
Commander, William F. Donovan.
Aids—Frank W. Nicholson, Joseph Jennings, James Mackin and Lieut. William L. Ford.

HOLY TRINITY, BOSTON.

Spiritual Director, the Rev. E. Sturm, S. J.
Commander, Matthias Brock.
Aids—F. A. Bates, P. Fischer, H. Vaas, J. Vaas, A. Oelschlager, C. Allgalier, F. L. Brock, A. Walter, F. J. C. Mueller, Joseph A. Kanz, A. Mersen, B. Miethe and C. Weisslinger.
Music, Boardman's Band.

IMMACULATE CONCEPTION, BOSTON.

Spiritual Director, the Rev. J. Havens Richards, S. J.
Commander, George A. Farren.
Aids—Patrick Geoghegan, Julian Seriak, William J. Greene, Arthur F. Crowley, Timothy McCarthy, Timothy F. Cochrane, Daniel P. Denehy.

NOTRE DAME VICTOIRES, BOSTON.

Spiritual Director, the Rev. Henri de la Chapelle, S. M.
Commander, August Dubreiul.
Music, Berkeley Brass Band.

ST. PATRICK'S, ROXBURY.

Spiritual Director, the Rev. James F. Reagan.
Commander, Hugh J. Maguire.
Aids—J. L. Molloy, J. T. Maguire, Thomas F. Murphy, Paul A. Harold, F. G. Parks.
Fifteen Companies.
Music, American Band.

ST. JAMES', BOSTON.

Spiritual Director, the Rev. M. J. O'Connor, D. D.
Commander, Lieut. W. F. Ayer.

OUR LADY OF THE CEDARS OF MT. LEBANON, BOSTON.

Spiritual Directors, the Rt. Rev. Joseph Yazbek and the Very Rev. N. Gann.
Commander, Elias Stoff.

ST. MARY'S, NORTH END.

Spiritual Director, the Rev. William J. Richley, S. J.
Commander, Richard J. Kingsley.
Aid, John F. Doherty.

ST. STEPHEN'S, BOSTON.

Spiritual Director, the Rev. Daniel J. O'Connor.
Commander, John O'Hare.
Music, Boardman's Band.

ST. THOMAS', JAMAICA PLAIN.

Spiritual Director, the Rev. John A. Sheridan.
Commander, Maurice Conway.
Aids—William Paton and Michael Coughlin.

OUR LADY OF LOURDES, JAMAICA PLAIN.

Spiritual Director, the Rev. George A. Lyons.
Music, Battery B Band of Worcester.

ST. JOSEPH'S, BOSTON.

Spiritual Director, the Rev. Peter J. McCormack.
Commander, Dr. Charles A. McGinley.
Music, Tolman's Band.

ST. JOSEPH'S, ROXBURY.

Spiritual Director, the Rev. Charles J. Ring.
Commander, Jeremiah Daly.

ALL SAINTS', ROXBURY.

Spiritual Director, the Rev. Joseph J. O'Connor.
Commander, Thomas A. Kelly.

ST. MARY OF THE ANGELS, ROXBURY.

Spiritual Director, the Rev. William J. Foley.
Commander, Owen R. O'Neil.
Brockton Band.

ST. FRANCIS DE SALES', ROXBURY.

Spiritual Director, the Rev. Michael J. O'Connor.
Commander Capt. John J. Barry.
Aids—James J. O'Brien and Michael J. Manning; color bearer, Martin Craven; flag bearer, William J. Anderson.
Mission Church Band—Brass Band Section.

MISSION CHURCH, ROXBURY.

Spiritual Directors, the Very Rev. James Hayes, C. SS. R., and the Rev. Francis Kenzel, C. SS. R.
Commander, James F. Sullivan.
Adjutant, Frederick White.
Regimental Sergeant-Major, William Sullivan.
Aids—James Burns, John Cleary, John Conroy, Eugene Farley, Mark Flanagan, Jeremiah Healy, William Lyons, William J. McGlinchey, Thomas McGourty and William O'Reagan.

FIRST BATTALION.

Major, Michael Flanagan.
Adjutant, Timothy Ahern.
Sergeant-Major, Martin Lavin.
Music, Mission Church Field Band.

SECOND BATTALION.

Major, John P. Doolan.
Adjutant, John Lehan.
Sergeant-Major, Henry D. Martin.
Music, Mission Church Field Band.

THIRD BATTALION.

Major, Cornelius Spillane.
Adjutant, Frank Costello.
Sergeant-Major, Joseph Colahan.
Music, Walkover Band.

ST. PHILIP'S, BOSTON.

Spiritual Director, the Rev. Austin E. Doherty.
Commander, James M. Scanlan.
Aids—W. F. Norton, James Connors, Francis Francopi, Patrick Finnerty, Daniel Murray, William Henderson, James H. Doyle, Joseph E. Cahill, John F. Egan and Henry H. Monahan.
Music, Truder's Band.

ST. MARY'S CHURCH OF THE ASSUMPTION, BROOKLINE.

Spiritual Director, the Rev. Michael J. Coffey.
Commander, Joseph Albert S. Nyhen.
Aids—Michael J. Kelly, Thomas B. McCarthy and Joseph Driscoll, John Donohue and Michael Condon, Patrick McDonald and Thomas Markham.

ST. LAWRENCE, BROOKLINE.

Spiritual Director, the Rev. James F. Cassidy.
Commander, Henry M. Fogarty.
Music, Letter Carriers' Band.

BLESSED SACRAMENT, JAMAICA PLAIN.

Spiritual Director, the Rev. Edmund D. Daley.
Commander, John Brennan.
Aids—Thomas M. Mulcahy, William O'Brien and John Hogg.
Music, Stone's Military Band.

ST. JOHN'S, ROXBURY.

Spiritual Director, the Rev. John F. Diegnan.
Commander, Charles H. Reardon.
Adjutant, Thomas S. O'Toole.
Quartermaster, William H. Grover.
Aids—James J. Kenney and John L. Kelley.

ST. HUGH'S, ROXBURY.
Commander, John J. Moore.

SACRED HEART, ROSLINDALE.
Spiritual Director, the Rev. John F. Cummins.
Commander, John P. Kelley.
Banner Bearer, Colin F. Grant.
Aids—Edward F. Coughlin and John P. Dwyer.
Music, Fife and Drum Corps.

ST. THERESA'S, WEST ROXBURY.
Spiritual Director, the Rev. John F. Broderick.

SACRED HEART, BOSTON.
Spiritual Director, the Rev. Victor Gregori.
Commander, A. Badaracco.
Assistants, Alfonso Bruno, James Toviatti.

SECOND DIVISION.

SOUTH BOSTON.

Division Marshal, Dr. Robert N. Daly.
Aids—Dr. Walter J. Cavanaugh, Daniel Chapman, Francis L. Colpoys, Michael Connors, Richard F. Fitzgerald, Joseph P. Balvin, Thomas P. McDavitt, Anthony Sagatoskis.
Music, Strahan's 9th Regiment Band.

ST. MONICA.
Spiritual Director, the Rev. T. J. Mahoney.
Commander, Lieut. J. J. Dwyer; Commander's Staff, Fred Clark, John Flemming.
Music, Ninth Regiment Band.

HOLY ROSARY.
Spiritual Director, the Rev. P. B. Murphy.
Commander, James A. Morrison; Commander's Staff, William Murray, Peter Conly, John O'Neil.
Music, Teel's Band.

GATE OF HEAVEN.
Spiritual Director, the Rev. Charles J. Sullivan.
Commander, Lieut. Michael F. Smart; Commander's Staff, Michael F. Cleary, John T. Deegan, Frank W. Martin, Joseph M. Connors, Henry W. Young.
Music, Banda Rossa.

ST. AUGUSTINE.

Spiritual Director, the Rev. M. C. Gilbride.
Commander, Capt. James A. Cully; Commander's Staff, Thomas Owens, William McManus, Richard White, Frank Farrell, Daniel V. McIssac, William J. Kelley.
Music, Nuss' Band.

ST. EULIALIA.

Spiritual Director, the Rev. Mortimer E. Twomey.
Commander, Capt. John H. Dunn; Commander's Staff, William McCarthy, Edward R. McCormick, Fred J. O'Brien.
Music, Post 68, G. A. R., Band.

SS. PETER AND PAUL.

Spiritual Director, the Rev. William Whalen.
Commander, Albert F. Hocknell; Commander's Staff, Dr. William F. Sheehan, John P. Buckley, Edward Sullivan.
Music, First Coast Artillery Band.

ST. VINCENT.

Spiritual Director, the Rev. W. H. Grant.
Commander, Christopher F. Lee.

LITHUANIAN.

Spritual Director, the Rev. Thomas Zilinskis.
Commander, Charles Ambres; Commander's Staff, M. Venis, V. Kalisins.

THIRD DIVISION.

Division Marshal, Capt. George J. Lovett.
Aids—Charles A. Andrews, Charles Brown, Michael J. Gallagher, John J. McLaughlin, Arthur A. Punch, Leo Sullivan, Sergt. George J. Wood, John A. Hickey, M. D.
East Boston Cadet Band.

HOLY REDEEMER, EAST BOSTON

Spiritual Director, Rev. Thomas P. McGinn.
Commander, Capt. Thomas F. Clark.
Aids—John A. Sullivan, A. J. Bussey, F. J. Wellings, S. J. Halloran, John Twohig, Daniel Donohue.
Vendome Band, Boston.

STAR OF THE SEA, EAST BOSTON.

Spiritual Director, the Rev. William H. McDonough.
Commander, William G. Newman.
Aids—Maurice Cashman, John L. Newman, John Keenan, J. Hutchinson.
Spring's Band, Boston.

ASSUMPTION, EAST BOSTON.

Spiritual Director, the Rev. John B. Condon.
Commander, Joseph P. Kennedy.
Stone's Military Band, Boston.

SACRED HEART, EAST BOSTON.

Spiritual Director, the Rev. Michael F. Creedon.
Commander, Peter G. Allendorf.

ST. JOHN'S, WINTHROP.

Spiritual Director, the Rev. John H. Griffin.
Commander, Sergt. Christopher Mulloy.
Aids—John McDonald, Bert Call.
Liberty Band, Brockton.

ST. ROSE, CHELSEA.

Spiritual Director, Rev. Thomas A. Quinlan.
Commander, William J. Burns.
Aid—Philip Carolan.
Poole's Band, Revere.

IMMACULATE CONCEPTION, REVERE.

Spiritual Director, Rev. James Lee.
Commander, P. J. Murray.
Aids—John D. Dowd, Richard Barry, James Gallagher, Stephen Chamberlin, Thomas Farrell, William Andrews, Martin Finn, Cornelius Ahearn, James Reddy.

FOURTH DIVISION.

Division Marshal, John F. O'Brien, M. D.
Aids—John L. Brennan, Patrick Clerkin, Frank Daly, John F. Elkins, Charles T. Daly, John F. McCarthy, Charles M. Dacey, Bernard McNellis and Bernard Riley.

ST. FRANCIS DE SALES, CHARLESTOWN.

Spiritual Directors, Rev. James N. Supple, Rev. M. F. Crowley.
Commander, Lawrence H. Sullivan.
Music, Frank's Band.

ST. CATHERINE'S, CHARLESTOWN.
Spiritual Director, Rev. Francis Walsh.
Commander, William H. Sullivan.
Music, Mystic Band.

ST. MARY'S, CHARLESTOWN.
Spiritual Director Rev. James H. Phalan.
Commander, Maurice J. Power.

ST. JOSEPH'S, MEDFORD.
Spiritual Director, Rev. John J. Murphy.
Commander, John J. Crockwell.

ST. RAPHAEL'S, WEST MEDFORD.
Spiritual Director, Rev. N. J. Merritt.
Commander, Joseph Hernan.

IMMACULATE CONCEPTION, EVERETT.
Spiritual Director, Rev. Michael A. Butler.
Commander, John J. Sheehan.
Music, Cornet, Fife and Drum Corps.

ST. JOSEPH'S, SOMERVILLE.
Commander, James Cotter.

ST. CATHERINE'S, SOMERVILLE.
Spiritual Director, Rev. James J. O'Brien.
Commander, Edward A. Mahoney.

ST. ANNE'S, SOMERVILLE.
Spritual Director, Rev. John J. Sheehan.
Commander, Frank Deering.

FIFTH DIVISION.

Division Marshal, Peter J. Hanley.
Staff—Joseph J. Foley, Patrick F. Burke, Thomas Flanagan, John F. Morris, Carlan A. Brown, John J. Hoar, Edward J. O'Neil, Timothy J. McCarthy, Frank J. McGrath.
Music, Mystic Band, Charlestown.

ST. PETER'S, DORCESTER.
Spiritual Director, the Rev. Hugh P. Blunt.

VERY REV. JOSEPH G. ANDERSON

VICAR-GENERAL

ST. PAUL'S, DORCHESTER.
Spiritual Director, the Rev. Joseph G. Anderson.
Commander, John J. Boyle.

ST. MARGARET'S, DORCHESTER.
Spiritual Director, Rev. M. J. Cuddihy.
Commander, John J. Sullivan, M. D.
Music, Haverhill City Band.

ST. GREGORY'S, MILTON.
Spiritual Director, Rev. C. P. Heaney.
Commander, Simon F. Curran.

ST. ANNE'S, NEPONSET.
Spiritual Director, Rev. J. H. Flannery.
Commander, Joseph C. King.
Music, Mystic Band of Boston.

ST. LEO'S, DORCHESTER.
Spiritual Director, Rev. John J. Cronin.
Commander, John J. Morton.

ST. MARK'S, DORCHESTER.
Spiritual Director, Rev. J. A. Daly.
Commander, Frank Kane.

ST. MATTHEW'S, DORCHESTER.
Spiritual Director, Rev. John V. Curran.
Commander, Patrick Sullivan.

ST. ANGELUS (MATTAPAN DISTRICT.)
Spiritual Director, Rev. F. J. Ryan.
Commander, J. Frank Scannell.

SIXTH DIVISION.

Division Marshal, William J. Doherty.
Aids—James R. Condrin, Patrick J. Dumphy, Patrick Gleason, Jeremiah Mahoney, Clarence F. Cormier, John J. Flynn, Jacob King, Albert J. Power, John Taylor.
Music, Spring's Band of Watertown.

CHURCH OF OUR LADY, NEWTON.
Spiritual Directors, Rev. Michael Dolan and Rev. James F. Kelly.
Commander, Lieut. George S. Coulter.
Music, Spring's Band of Watertown.

SACRED HEART CHURCH, NEWTON CENTRE.
Spiritual Director, Rev. D. C. Riordan.
Commander, John Barry.
Music, Swift's Band.

ST. BERNARD'S CHURCH, WEST NEWTON.
Spiritual Director, Rev. F. Cronin.
Commander, William H. Burns.

ST. MARY'S CHURCH, NEWTON UPPER FALLS.
Spiritual Director, Rev. Dennis H. Donovan.
Commander, James B. Dugan.

ST. JOHN'S, NEWTON.
LOWER FALLS.
Spiritual Director, Rev. J. J. McGrath.
Commander, Rev. P. H. Callanan.
Music, American Waltham Watch Company Band.

ST. MARY'S, WALTHAM.
Spiritual Director, Rev. D. F. Regan.
Commander, D. J. Higgins.

ST. JOSEPH'S, WALTHAM.
Spiritual Director, Rev. P. H. Grenier.
Commander, Arthur Leger.
Music, Iver's Band.

ST. PATRICK'S, WATERTOWN.
Spiritual Director, Rev. P. L. Crayton.
Commander, Sergt. D. W. Tanner, U. S. A.
Music, Marsh's Band of Lynn.

SACRED HEART, WATERTOWN.
Spiritual Director, Rev. T. W. Coughlin.
Commander, Edward McKenna.

SEVENTH DIVISION.

Division Marshal, Patrick F. Carley.
Aids—Dr. W. J. Brussiar, F. A. DeVinersa, F. Glynn, C. R. Gress, J. R. Powers, D. Kelley, C. A. Facey, J. J. Sullivan, J. Lusynski, J. P. Hackett, A. Sheridan, J. P. Fitzgibbons.
Music, Mallally's Band.

ST. PAUL'S CHURCH, CAMBRIDGE.
Spiritual Director, Rev. John J. Ryan.
Commander, Henry Lang.
Music, Carter's Band.

SACRED HEART, EAST CAMBRIDGE.
Spiritual Director, Rev. John O'Brien.
Commander, Michael O'Connor.

ST. HEDWIGE, CAMBRIDGE.
Spiritual Director, Rev. Fr. Zeninski.
Commander, John Susyinski.
Music, Nuss' Band.

ST. JOHN'S, NORTH CAMBRIDGE.
Spiritual Director, Rev. John R. McCool.
Commander, Robert M. Welsh.
Music, Salem Brass Band.

ST. ANTHONY'S, CAMBRIDGE.
Spiritual Director, Rev. A. J. Pimental.
Commander, H. A. Viveiros.

ST. PETER'S, CAMBRIDGE.
Spiritual Director, Rev. Jas. A. Supplè.
Commander, T. S. Sheridan.
Music, Emerson Band of Brockton.

ST. PATRICK'S, CAMBRIDGE.
Spiritual Director, Rev. Lawrence J. Slattery.
Commander, James F. Black.

ST. ANTHONY'S, ALLSTON.
Spiritual Director, Rev. Hugh Roe O'Donnell.
Commander, F. J. Ryan.

ST. COLUMBKILLE'S, BRIGHTON.
Spiritual Director, Rev. Joseph V. Tracy, D. D.
Assistant Marshal, Daniel J. Kelly.
Commanders, Charles D. Daley, Richard Fitzgerald.

ST. JOSEPH'S, BELMONT.
Spiritual Director, Rev. N. J. Murphy.
Salem Brass Band.

EIGHTH DIVISION.

Division Marshal, Joseph E. Farrell.

Aids—John J. Buckley, Jr., Thomas J. Hannon, Ludger A. Joubert, John Kiley, Michael J. Powers, J. H. Stafford.

Music, Norwood Brass Band.

CHURCH OF THE MOST PRECIOUS BLOOD, HYDE PARK.

Spiritual Director, Rev. James J. Chittick.
Commander, Joseph G. Grady.

ST. MARY'S, DEDHAM.

Spiritual Director, Rev. Fr. Nulty.
Commander, Dr. D. H. Hurley.

Music, Reeves' Band, Providence.

ST. CATHERINE'S, NORWOOD.

Spiritual Director, Rev. Thomas J. McCormack.
Commander, John McCarthy.

ST. JOHN'S, CANTON.

Spiritual Director, Rev. John J. Farrell.
Commander, Michael J. Dockary.

IMMACULATE CONCEPTION, STONEHAM.

Spiritual Director, Rev. James F. Fitzsimmons.
Commander, Henry McCourt.

Music, Franklin Cadet Band.

ST. MARY'S, FRANKLIN.

Spiritual Director, Rev. Fr. Scott.
Commander, D. F. O'Sullivan.

NINTH DIVISION.

Division Marshal, William G. Clifford.

Adjutant, John E. Sexton.

Sergeant-Major, William T. Shea of Quincy.

Aids—William Cuff, J. B. Carney, Victor Duplin, John J. Daley, Peter J. Dorey, Cornelius M. Duggan, Alban D. Gillis, James J. Gorman, Emil Houde, William H. Hennessey, Frank T. McNiff, Michael J. Murphy, Joseph W. McDonald, Patrick H. McLaughlin, Patrick Payton, James O'Connell, M. T. Sullivan John J. Sullivan, Thomas B. Reid, James J. Crowley.

Music, Milo Burke's Band.

ST. PATRICK'S, BROCKTON.
Spiritual Director, Rev. William E. Tierney.
Commander, Thomas J. McWeeney.
Aids—Daniel J. Leonard and Dr. John McCarthy.

ST. EDWARD'S, BROCKTON.
Spiritual Director, Rev. Edward J. Carey.
Commander, Joseph Ward.

ST. MARGARET'S, CAMPELLO.
Spiritual Director, Rev. John F. Keleher.
Commander, Frank Collins.

SACRED HEART, BROCKTON.
Spiritual Director, Rev. Victor M. Choquette.
Commander, Albert Mandeville.

SACRED HEART, MIDDLEBORO
Spiritual Director, Rev. T. J. O'Brien.

ST. THOMAS AQUINAS, BRIDGEWATER.
Spiritual Director, Rev. J. J. Farrell.

ST. JOHN'S, EAST BRIDGEWATER.
Spiritual Director, Rev. E. J. Curtin.
Commander, James Geary.
Music, Regal Band, Whitman.

HOLY GHOST, WHITMAN.
Spiritual Director, Rev. Edward P. Murphy.
Commander, William J. Hannon.

ST. JOHN'S, QUINCY.
Spiritual Director, Rev. Julian E. Johnstone.
Commander, Edward J. Lennon.

ST. MICHAEL'S, AVON.
Spiritual Director, Rev. E. J. Dolan.
Commander, John Connery.

ST. JOSEPH'S, HOLBROOK.
Spiritual Director, Rev. William T. Deasey.
Commander, John J. Cronin.

ST. FRANCIS, SOUTH BRAINTREE.
Spiritual Director, Rev. M. F. O'Donnell.
Commander, John M. Sullivan.

SACRED HEART, ATLANTIC.
Spiritual Director, Rev. John P. Cuffe.
Music, Mace Gay's Brockton Band.

ST. MARY'S, WEST QUINCY.
Spiritual Director, Rev. J. J. O'Donnell.
Commander, Louis Gilbride.

HOLY FAMILY, ROCKLAND.
Spiritual Director, Rev. John P. Ryan.

ST. FRANCIS XAVIER, SOUTH WEYMOUTH.
Spiritual Director, Rev. John A. Butler.

IMMACULATE CONCEPTION, EAST WEYMOUTH.
Spiritual Director, Rev. Maurice Lynch.
Commander, Joseph Smith.

SACRED HEART, WEYMOUTH.
Spiritual Director, Rev. John B. Holland.
Commander, David Greenville.

ST. ANTHONY, COHASSET.
Spiritual Director, Rev. P. H. Ridley.
Commander, Henry Sweeney.

ST. PAUL'S, HINGHAM.
Spiritual Director, Rev. Peter F. McCall.

TENTH DIVISION.

Division Marshal, James T. Lemmon.

Aids—Jude Bourge, Peter F. J. Carney, Luke Colbert, Patrick Cogan, John A. Davis, Dr. William J. Doherty, P. P. Kiever, John Mason, John McCotter, Patrick J. McDonald, James McLaughlin, Edward J. McManus, Dr. J. H. Malanson, P. H. O'Connor, James J. O'Neil, Thomas Tinsley, W. Trojanouski.

Music, Stile's 8th Regiment Band, Lynn.

ST. MARY'S, LYNN.
Spiritual Director, Rev. T. A. Curtin.
Commander, John Cavanaugh.

SACRED HEART, LYNN.
Spiritual Director, Rev. William F. Lyons.

ST. JEAN BAPTIST, LYNN.
Spiritual Director, Rev. R. A. Fortier.
Commander, J. O. Marquis.
Music, Lynn Cadet Band.

ST. JOSEPH'S, LYNN.
Spiritual Director, Rev. James Hurley.
Commander, William Carey.
Music, Lynn Cadet Band.

ST. PATRICK'S, LYNN.
Spiritual Director, Rev. W. J. O'Connell.
Commander, P. M. Callahan.
Music, Lynn Cadet Band.

ST. JOHN'S, SWAMPSCOTT.
Spiritual Director, Rev. Fr. Sullivan.
Commander, Patrick Cryan.

OUR LADY STAR OF THE SEA, MARBLEHEAD.
Spiritual Director, Rev. Henry Lyons.
Commander, Daniel Barry.

IMMACULATE CONCEPTION, SALEM.
Commander, Thomas M. Gill.

ST. JAMES', SALEM.
Spiritual Director, Rev. T. J. O'Neil.
Commander, James Ingoldsby.

ST. JOSEPH'S, SALEM.
Music, Acorianna National Band.

ST. ANN'S, GLOUCESTER.
Spiritual Director, Rev. C. J. Herlihy.
Commander, Dr. J. H. Malonson.

OUR LADY OF GOOD VOYAGE, GLOUCESTER.
Spiritual Director, Rev. Francis Vioria De Ben.
Music, First Corps Cadets of Boston.

IMMACULATE CONCEPTION, NEWBURYPORT.
Spiritual Director, Rev. W. H. Ryan.
Commander, James H. Baker,

ST. JOSEPH'S, IPSWICH.
Spiritual Director, Rev. A. J. Readdy.

ST. JOACHIM'S ROCKPORT.
Spiritual Director, Rev. C. J. Riordan.

ST. MARY'S BEVERLY.
Spiritual Director, Rev. John McKenna.
Commander, Peter Riordan.

ST. MARGARET'S, BEVERLY FARMS.
Spiritual Director, Rev. N. R. Walsh.
Commander, Proctor Denno.

SACRED HEART, MANCHESTER.
Spiritual Director, Rev. William F. Powers.
Music, Putnam's Band of Lynn.

ST. JOHN'S, PEABODY.
Spiritual Director, Rev. M. J. Masterson.
Commander, William H. Tweed.
Music, Putnam's Band of Lynn.

ANNUNCIATION, DANVERS.
Spiritual Director, Rev. M. J. Sullivan.
Commander, Edward Mulally.

ELEVENTH DIVISION.

Division Marshal, Col. Edward J. Gihon.
Chief of Staff, Lieut. Edward J. Connelly, Wakefield.
Aids—Dr. William J. Holland, Hugh Hamil, Peter J. Maguire, Thomas Feeney, James Doucette, Henry Camerlin, James Corrigan, P. J. O'Hara.

EXECUTIVE COMMITTEE IN CHARGE OF CHARITIES BAZAAR

ST. MARY'S, MELROSE.
Spiritual Director, Rev. James A. Berwin.
Music, Worcester Band.

IMMACULATE CONCEPTION, MALDEN.
Spiritual Director, Rev. Fr. Casey.
Music, Keene's Brass Band, Haverhill.

SACRED HEART, MALDEN.
Spiritual Director, Rev. George P. O'Connor.
Commander, Peter J. Maguire.

ST. JOSEPH'S, MAPLEWOOD.
Spiritual Director, Rev. T. J. Holland.
Commander, Major Patrick Sullivan.

ST. JOSEPH'S, MONTVALE.
Spiritual Director, Rev. P. T. Higgins.
Commander, James A. Corrigan.

ST. AGNES', READING.
Spiritual Director, Rev. J. H. Harrington.
Commander, James S. Doucette.

ST. PATRICK'S, STONEHAM.
Spiritual Director, Rev. Father Harrigan.
Commander, Hugh Hamil.
Salem French Brass Band.

ST. JOSEPH'S, WAKEFIELD.
Spiritual Director, Rev. William T. O'Connor.
Commander, Joseph Munier.

ST. MARY'S, WINCHESTER.
Spiritual Director, Rev. Walter J. Roche.
Commander, William Richards.

ST. CHARLES', WOBURN.
Spiritual Director, Rev. Francis Russell.
Commander, Lieut. Daniel J. Canty.
Battalion Commanders, James E. Maloney, C. W. Sweeney.

TWELFTH DIVISION.

Division Marshal, Hugh J. Molloy.

Aids—Daniel F. Carroll, Joseph H. Gallagher, James Ruddy, William A. Drummey, Owen Farrell, John Hughes, Capt. Philip McNulty, Edward Slattery, Joseph Stuchanski.

Adjutant, John A. Quinn.

ST. PETER'S, LOWELL.

Spiritual Director, Rev. John F. Burns.
Commander, John F. Coyne.

ST. JOHN THE EVANGELIST, CHELMSFORD.

Music, Municipal Band.

IMMACULATE CONCEPTION, LOWELL.

Spiritual Director, Rev. J. M. McRory, O. M. I.
Commander, Frank J. McCormack.

SACRED HEART, LOWELL.

Spiritual Director, Rev. John O'Brien, O. M. I.
Commander, James J. Ward.
Music, Municipal Band.

O. M. I. CADETS, LOWELL.

Spiritual Director, Rev. Dennis A. Sullivan, O. M. I.
Commander, Major Russell Harrington.

A. G. CADETS, LOWELL.

Spiritual Director, Rev. F. Owellette, O. M. I.
Commander, Major William Trottier.

ST. MICHAEL'S, LOWELL.

Spiritual Director, Rev. Francis J. Mullin.
Commander, Roger Monahan.

ST. PATRICK'S, LOWELL.

Spiritual Director, Rev. Father Curtin.
Commander, James O'Sullivan.

ST. JOSEPH'S, EAST PEPPERELL.

Spiritual Director, Rev. T. J. Coughlan.
Commander, F. T. Flynn.

ST. ANDREW'S, NORTH BILLERICA.

Spiritual Director, Rev. L. F. Tighe, O. M. I.
Commander, Dr. George T. O'Donnell.

THIRTEENTH DIVISION.

ST. MARY'S, LAWRENCE.
Commander, J. William Mahoney.
Aid, Daniel W. Mahoney.

IMMACULATE CONCEPTION, LAWRENCE.
Commander and Captain, Frank L. Donovan.
Aid, John W. Cullinane.

ST. LAWRENCE'S, LAWRENCE.
Commander, Walter H. Chandler.
Aid, Hon. Joseph J. Flynn.

HOLY ROSARY, LAWRENCE.
Commander, Emanual Luches.
Aid, F. Pitochell.

ST. AUGUSTINE'S, ANDOVER.
Commander and Captain, Bernard McDonald.
Aid, Patrick J. Barrett.

ST. MICHAEL'S, ANDOVER.
Commander and Captain, John T. Finn.
Aid, Louis F. McAloon.

ST. JAMES', HAVERHILL.
Commander and Captain, Adelard St. Jean.
Aid, Charles R. Bouchard.

ST. PATRICK'S, SOUTH GROVELAND.
Commander and Captain, Dr. Joseph Derrick.
Aid, Cornelius N. McCusker.

ST. JOSEPH'S, AMESBURY.
Commander, Paul V. Cullen.

ST. ANN'S, LAWRENCE.
Commander and Captain, E. J. Deruisseau.
Aid, Edmond Guilmet.

SACRED HEART, LAWRENCE.
Aid, Edmond Gulmet.

HOLY TRINITY, LAWRENCE.
Aid, Valentius Lislakiswicz.

ST. PATRICK'S, LAWRENCE.
Commander and Captain, Henry B. Lane.
Aid, Timothy P. Donohue.

FOURTEENTH DIVISION.

Division Marshal, Major Daniel J. Murphy.
Adjutant, F. G. Lucey.
Sergeant-Major, P. J. Donohue.
Aids—Damasus Bouriet, John Connorton, W. A. Curran, Corp. Thomas Colleary, Arthur Coughlin, Patrick F. Hallanan, Mathias Hollander, James Long, James F. Moran, Felix Noel, William H. Sullivan, J. J. Shaughnessy, William Vincent.
Marlboro Brass Band.

ST. STEPHEN'S, SOUTH FRAMINGHAM.
Spiritual Directors, Rev. John Heffernan and Rev. T. C. Garraham.

ST. ZEPHIRIN'S, COCHITUATE.
Spiritual Director, Rev. P. P. La Croix.

IMMACULATE CONCEPTION, MARLBORO.
Spiritual Director, Rev. J. P. Sullivan.

ST. MICHAEL'S, HUDSON.
Spiritual Director, Rev. J. T. Mullen, D. C. L.

ST. MARY'S, MARLBORO.
Spiritual Director, Rev. J. E. Robichaud.
Music, Concord Fife and Drum Corps.

ST. BERNARD'S, CONCORD.
Spiritual Directors, Revs. M. Flaherty and W. J. Welch.

ST. BRIDGET'S, MAYNARD.
Spiritual Director, Rev. R. F. Killilea.

REV. JOHN H. O'ROURKE

REV. GEORGE A. LYONS

SACRED HEART, SOUTH NATICK.
Spiritual Director, Rev. H. A. Walsh.
Commander, James E. Walsh.

ST. JOHN THE EVANGELIST, HOPKINTON.
Spiritual Director, Rev. F. X. Dolan, D. D.

ST. PATRICK'S, NATICK.
Spiritual Director, Rev. R. Boland.
Commander, Daniel J. Mahoney.

Catholic Charities Bazaar.

Brilliant Success of the Four Nights' Carnival in Mechanics Building.—Hibernians, Knights of Columbus and Foresters Attend in a Body.—Tastefully Decorated Booths, and Ladies in Costumes—Rev. J. G. Anderson in Charge.

The Catholic Charities Bazaar, bringing to a close the historic events of the centenary, was held in Mechanics building from Wednesday evening, November 11, to and including Saturday evening, November 14. No Catholic event of a similar nature ever held in this city came anywhere near the success that crowned the efforts of those in charge of this beautiful spectacle in the largest hall of the city. Spacious as is Mechanics Hall, its capacity was taxed every evening.

The entire affair was under the management of Rev. Joseph G. Anderson, diocesan director of Catholic charities, and to his executive skill, perseverance and masterful management of details is attributed in a large measure the great success of the enterprise. Father Anderson was assisted by a corps of willing and devoted women, and by an energetic executive committee of Catholic laymen, consisting of Charles Logue, Dr. Thomas F. Harrington,, William F. Kenney, Daniel L. Prendergast, John P. Manning, Francis A. Campbell, James J. Nolan, and James J. McMurray.

There were in all twenty-six tables, representing the different countries of the world. Each booth was in charge of a lady prominent in the charitable work of the diocese,

and she was assisted by a corps of women, married and single, who gave freely of their time and energies to make the bazaar a splendid success. Within the limited space of this volume it is impossible to give the names of those women who so nobly assisted in this great work of charity.

In appreciation of the excelent services rendered to the cause, Archbishop O'Connell, on the closing night of the bazaar, called the heads of the tables together in an anteroom of Mechanics Hall, and expressed feelingly the debt of gratitude he owed to the women of the diocese for their untiring attention and faithful, unselfish loyalty in sacrificing time and money to advance the interests of this important part of diocesan work, the Catholic charities. He asked the women in charge of the various booths to convey to their assistants his deep appreciation of all that they had done, and bestowed his blessing on everyone who had rendered even the slightest service on this memorable occasion.

The different booths were in charge of the following named ladies:—

America—Mrs. Jonathan Pugh, Roxbury.
Ireland—Mrs. H. E. Towle, Dorchester.
England—Miss L. L. Flynn, Lowell.
Scotland—Mrs. H. H. Cuddihy, Roxbury.
France—Miss Nora T. Enright, Lowell.
Italy—Mrs. W. E. Doyle, Cambridge.
Spain—Miss May Connelly, West Newton.
Portugal—Mrs. J. Joseph Moran, Lynn.
Holland—Mrs. Peter Kelley, Roxbury.
Iceland—Mrs. Joseph Loyne Lockary, Roxbury.
Austria—Dr. Mary E. Gaffney, Salem.
China.—Mrs. Richard A. Lynch, Ashmont.
Japan—Mrs. Caulfield O'Neil, Boston.
Mexico—Mrs. J. Eustace Odell, Roxbury.

Sweden—Mrs. Catherine O'Keefe O'Mahony, Lawrence.
Germany—Mrs. Maria Berrenberg, Boston.
Egypt—Mrs. James Connell, Roxbury.
Turkey—Mrs. M. M. Cunniff, Brookline.
Russia—Mrs. William P. Barry, Lowell.
Greece—Mrs. James W. Kenney, Roxbury.
Belgium—Mrs. Warren Hill, Boston.
Switzerland—Mrs. William McCarthy, Brookline.
Canada—Mrs. Sarah Hodnett, Boston.
India—Mrs. Margaret J. Patterson.
Blarney Castle—Mrs. Matthew Cummings, Dorchester.
Daughters of Isabella—Mrs. Peter F. Hanley, Dorchester.

The spectacle presented during the different evenings was an inspiring one. The great hall was tastefully decorated in the national and papal colors, and the twenty-six booths arranged around the sides and under the great balcony bore the distinctive colors of the countries which they represented. The attendants at the tables, too, were dressed in the national costumes of the different countries which were represented in this Bazaar of Nations, while to add picturesqueness to the scene, upon the spacious stage had been erected a typical Irish cottage, flanked by a striking representation of Blarney Castle. Added to all this were the great throngs which filled the hall each evening, aggregating on Thursday evening between thirty and thirty-five thousand people.

Despite the stormy conditions prevailing on Wednesday evening, the opening night of the Bazaar, an immense throng of thousands of people attended. This was "Hibernian Night," and the members of the Ancient Order of Hibernians to the number of six or seven thousand held a parade and marched from Arlington street to Mechanics Building in a body. The members of the Ladies' Auxil-

CARDINAL GIBBONS AND ARCHBISHOP O'CONNELL, PHOTOGRAPHED IN THE PARLOR OF THE CATHEDRAL RECTORY, OCTOBER 31, 1903

ARCHBISHOP O'CONNELL'S HOUSE, AS IT LOOKED CENTENNIAL WEEK

iaries, A. O. H., were also present on this evening in great numbers. After the Hibernians had entered the hall the Bazaar was formally opened by the Archbishop, who in a few graceful words set forth the purpose of the undertaking. The Archbishop said:—

"The celebration of the centennial of the archdioces of Boston has brought forth a wonderful demonstration of the noblest sentiments of the human heart—faith and charity. The magnificent showing of the men who marched that Sunday in the Holy Name parade attested in a truly remarkable manner to the faith of the Catholic men of the archdiocese. In the bazaar you are all giving a noble exhibition of Catholic loyalty and charity.

"Faith without charity is not faith and without faith charity is only philanthropy. This bazaar will make clear in charity what the parade of Sunday week made clear in faith. No one who saw those 40,000 marching men can ever forget the magnificent spectacle. It was something to make us proud of the men of the Church.

"And this gathering here tonight and during the remainder of the week will enable the women to do a notable work of Christian womanhood. I know they will do everything to make this bazaar a wonderful success.

"Catholic men and women: These are days of deep historic purport, and I feel that this period is going down the ages as a memorable one in the history of the Church.

"We should all seize every opportunity to take part in any movement that demonstrates our charity and faith.

"I wish to thank even at the outset all those who are contributing to the success of this undertaking, and especially tonight the Ancient Order of Hibernians, of which I am national chaplain. I am glad that this first night has been called Irish night. Let us strive to make it an example of what the Catholic faith in an Irish heart can do for the

poor. May God bless you all who contribute to so great a cause."

Rev. Philip J. O'Donnell, the state chaplain, then spoke, and he was followed by State President Rogers. National President Cummings of the A. O. H. was the next speaker. His concluding words were:—

"The Ancient Order of Hibernians will work side by side with the Catholics of all other races, to bring our claims and our religion before the public, so that our non-Catholic friends may know who we are and what we represent, in the hope that when any great question is to be solved, or any evil to be cured, we can extend the hand of fellowship to non-Catholics and say to them, we will work with you hand in hand for the uplifting of humanity above the evils that exist in nearly all communities.

"In civic life Catholics of Irish blood have measured up to the highest standard of American citizenship. All we ask in public life is fair play and a square deal as American citizens, that much we are entitled to, and that we demand.

"As a race we have contributed more than our share to the upbuilding and the preservation of this nation. Our loyalty to the flag and institutions of this country cannot now be questioned by anyone. We have demonstrated by our lives that Catholic citizens are the equal of any in the land, and in the years to come, in the words of a United States Senator, the Catholic Church will be the mainstay of the republic, and the Irish race will be found in the front ranks in the future as in the past, the strongest auxiliary of the Church and the staunchest defender of the flag and institutions of the country."

During the evening there was a parade of the attendants of the tables dressed in the different national costumes, and at the close of the parade Alice G. Clifford was crowned as "Queen of Erin."

Thursday evening was a banner night at the bazaar. The Knights of Columbus, three thousand strong, assembled at Arlington street, and under the leadership of State Deputy William J. O'Brien and other State officers of the order, marched to the hall in a body. The Archbishop was also present during the evening, and thanked the Knights of Columbus for their attendance and for the support which they had given to the bazaar. The feature of the evening was a drill by the members of the Fourth Degree, under the command of Capt. D. J. Gorman. Over fifteen thousand people were present, and the tables during the evening were liberally patronized.

Friday evening was "Forester's Night," and the members of the Massachusetts Catholic Order of Foresters turned out in great numbers. The Archbishop was also present to extend a word of thanks to the Foresters who attended, for their support in favor of the bazaar.

Saturday afternoon was reserved for the children. They flocked into the hall from all directions, and enjoyed to the utmost the interesting features which were presented for their entertainment. The Archbishop also visited the bazaar during the afternoon, and as he moved about among the children they gave him an impromptu reception that touched the hearts of all who beheld it.

Saturday evening brought to a close the grand Catholic Charities Bazaar. Despite the threatening weather the attendance reached well up into the thousands.

A Poem by Katherine E. Conway.

Strangers and exiles,—first a little band,
Some sons of France, but more from Erin's shore;
A few who tinge of Crispus Attucks bore—
Unloved, but scarcely noted in the land.
Their temple's name prophetic—Holy Cross.

Fly the swift years. The exile's progeny
Tenfoldeth, and the hosts driven over sea
By famine-fear or freedom-love are here,
To prove the mystery of gain in loss.
For light contempt is changed to bitter hate,
On the new soil old feuds regerminate,
Saxon 'gainst Kelt, new creed against the old:
God's word forgot: "Ye also strangers were."

Thank him who smote the rock and showed the gold.
Our country's flag is toppling from its Height,
And lo! the exile to its rescue flies;
No longer held, the Puritans' stern eyes
Behold their brothers in the fancied foes;
In the same battles blood from both hearts flows;
The hands of both an ancient wrong set right,
And both have saved the land of this world's hope.

Our multitudes we boast not. Rather we
Pledge fealty unto freedom making free,
Exulting that the old distrust is done;
That strangers at our gates find place and scope,
That all men in our century's joy are one,
And all men see the cross on every spire
Guarding the homes of all with sword of fire.

—*Boston Sunday Globe*, Oct. 25, 1908.

Archbishop O'Connell.

FORCEFUL PERSONALITY. MENTAL AND MORAL ENDOWMENTS. MANY-SIDED VERSATALITY. STRONG UPHOLDER OF CIVIC IDEALS.

A writer in the Sunday Herald, who signs himself "A Bostonian," gives the following pen portraiture of the Archbishop of Boston. The writer says:

"The centenary celebration of the establishment of the Catholic Bishopric of Boston, which is to take place during the coming week, is an event of interest to the whole community. For the Catholic people of the city it will naturally be an occasion of supreme import, while for all classes of Bostonians this century mark of a Church which has lived and flourished and exerted a wide influence throughout all New England will be of more than passing significance.

"The great personages of the past and the important part they played in the development of Catholicity in this section of the country will claim the attention of those who give any thought to the meaning of this anniversary; but, after all, the great central figure in the celebration is Boston's present Archbishop, and the manner of man who is filling the high post of leader of Boston's Catholic forces is of actual and vital interest.

"Archbishop O'Connell is now a familiar figure to all Bostonians. His public appearances have been many, and through the medium of the metropolitan press people have become acquainted with the strong face upon which is indelibly stamped the force of character of Boston's chief

pastor. Multitudes have seen him on the streets of the city, moving along easily and gracefully, returning with an affability and charming graciousness, blended with dignity, the salutations of the passers-by. Others still have seen him engaged for a few moments in conversation with some acquaintance whom he has met, his features lighted up with interest, his head slightly inclined in attentive poise, the smile playing about the strong mouth and lending a singular attractiveness to the virile and forceful face.

"Those who have given him a closer scrutiny have not failed to note the large, well shaped head set on broad shoulders; the massive brow, index of high intelligence; the clear, strong brown eyes, which look out upon one with a fearlessness and frankness, yet always giving the impression of immense reserve power; the heavy, square jaws, denoting strength of will and tenacity of purpose; the firm mouth, indicating decision and promptness, yet, under the influence of cordial feeling, wonderfully mobile; the compactly built, masculine nose, attesting inherent power, courage and perseverance, and the dignified, yet graceful bearing.

"He is a man of generous proportions, yet walks with an elasticity and lightness of step that is but the external counterpart of the alertness, agility and versatility of his mind. He is big physically and big mentally.

"His advancement to his present exalted position is no accident. It is but the latest of a series of successes which have made notable his career from boyhood to mature manhood. In the public schools of Lowell, where his earliest scholastic training was acquired, he was first among the pupils of the school. In St. Charles' College, Ellicott City, Md., where he continued his studies, he was the leader in his class; and later in Boston College he was graduated as the prize scholar of the institution.

"Sent to Rome to pursue his theological studies, he gained, first as student, then as rector of the North American College, the mental equipment that makes him today a master of lucid and logical exposition; but especially he acquired the knowledge of men and affairs, the true philosophy of life which fits men for the higher positions.

"His adaptability and versatility during his long Roman residence were truly wonderful. He spoke Italian with such fluency and ease and with such perfect accent that he was regarded by the Romans more as one of themselves than as an outsider. His presence among them was always welcomed, and the sensitive Italian temperament found him sympathetic and congenial, and felt none of that sense of constraint and aloofness which it often experiences before the representatives of the northern and colder people.

"The Roman patriciate, the oldest and most conservative nobility in the world, opened wide its doors to this scion of a democratic country and made him an honored guest in its homes; and the place he occupied in their esteem received a striking exemplification on the day of his consecration as Bishop of Portland in the Basilica of St. John Lateran, when the great outpouring of the Roman nobility, never seen at a like service in the generation, was present to testify to the new prelate their good-will and best wishes.

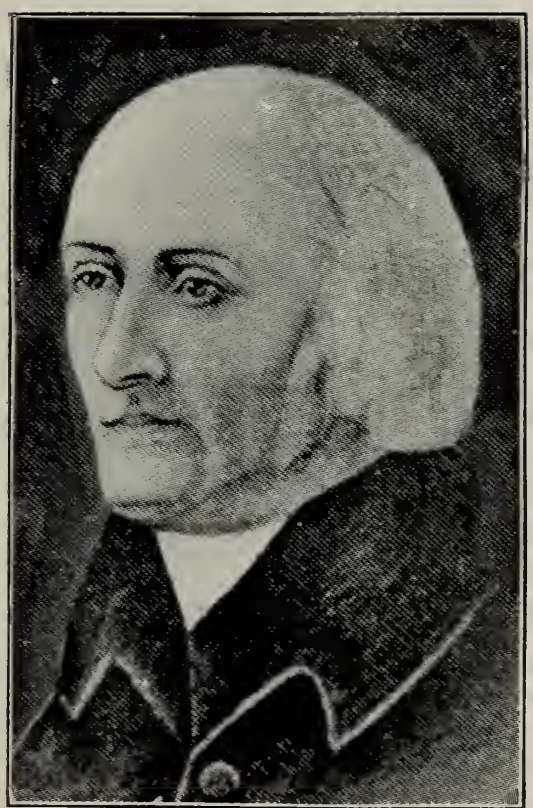
"The aptitude which he displayed in meeting every situation, his great presence of mind, and, at the same time, his alertness and quickness, coupled with an extraordinary flexibility and a high grade of intellectual power, elicited the unbounded admiration of the high ecclesiastical personages of the Eternal City—the Cardinals and prelates of the Roman Curia—and so it was no surprise that after a short sojourn in Portland as the third Bishop of that See, he was advanced to the metropolitan See of New Eng-

land by those who, having at heart the highest interests of the Church, knew by actual experience his genuine qualifications for the important post.

"The Archbishop has a capacious and luminous mind. His intellectual grasp is strong and sure. He sees instinctively the value of a principle, and his reasonings are always fundamental. He has, moreover, a mind that is fertile and resourceful. He follows no beaten track in his presentment of truth, and all his work is stamped with the impress of individuality. At the same time, he is no seeker of novelties. He takes his stand firmly upon the dogmas and laws of the Church, and from this vantage ground delivers the message that, in substance, is as old as the Church, but in its setting and exposition is strikingly original and effective.

"But the Archbishop is no mere intellectual. He has an intensely practical mind also—the mind of a great churchman or ecclesiastical statesman, which, while appreciating the logical and fundamental value of principles, sees also at a glance their practical drift and bearing and their application to the problems of life. All his discourses display this double element of intellectual strength and actual value. It is this sureness of grasp and vivid conception of the spiritual needs of today that give to his public addresses the tone of fearlessness which pervades them.

"He is no mere dealer in the abstract. He faces concrete issues; and with an analytic power that he has developed to a remarkable degree he tears away the pretentious wrappings with which a false philosophy has clothed them, and with a piercing insight lays bare the weakness of the foundation upon which they rested. At the same time he formulates in clear, terse and forcible diction the true theory



REV. FRANCIS ANTHONY MATIGNON WHO SUCCEEDED REV. JOHN THAYER AS PASTOR OF THE LITTLE CONGREGATION ON SCHOOL STREET, IN 1792

of life, based upon the revealed truth of Christ and His divine law as these have been declared by the Church.

"The series of powerful messages which he has delivered since he became Archbishop of Boston exemplify the strong mental calibre and practical good sense which are among the Archbishop's endowments. People sometimes wonder how the Archbishop finds time from his manifold duties of administration to prepare these public utterances. They little know the resourcefulness of the man. He turns everything to profit. He is a strong believer in outdoor exercise and takes long walks in the country. But whether actually engaged in the work of the episcopate or taking his needed recreation, the thought of his high office and its responsibilities is ever before him. His active mind is never idle; and often during these long walks or while driving through the parks the germ of some future public address is conceived and given birth and stored away in the capacious mind to be brought forth sometime in a few weeks, sometimes a year afterward, and, on occasion, after a much longer lapse of time. His reading, his experience gleaned from dealing with men and affairs, information gained in conversing with the world's highest and noblest—everything is drafted into service and moulded into form to produce the weighty prououncement which everybody now expects whenever the Archbishop is called upon to deliver a public message.

"His Roman training stood him in good stead during his mission to Japan. From the very moment of his advent into the Mikado's Empire he captivated all who met him by the versatility of his gifts and the admirable blending of dignity and graciousness which lent to his naturally commanding presence a charm that attracted to him the sympathy and respect of the high Japanese officials and made his mission such a success as to be the source of deep

gratification to the Holy See and of immense advantage to the interests of the Church in Japan.

"The public utterances of the Archbishop, stamped with intellectual acumen and practical utility, have produced a deep impression upon the public mind of Boston and have attracted the attention and interest of the whole country. In fact, travelers from the West are constantly bringing back reports of the high regard the people of that section have for his intellectual ability and sound judgment as these appear in his published addresses.

"The groundwork of the Archbishop's moral character is his superlative courage. He is absolutely fearless when there is question of principle or the interests of the Church. He is daunted by no obstacle, but sets resolutely to work, having a sublime confidence in the power of the Church to overcome every impediment. He sets the example of work himself, and, after formulating his policy in a broad, but comprehensive way, gets others to do the work of detail, and expects from them the same love for the Church and conscientious steadfastness to her interests that are behind his own prodigious labors.

"In the herculean work of administering the affairs of a great Archdiocese, he labors day by day, meeting each duty as it comes to hand and husbanding all available time for discharging the duties of his high office. Necessarily, he has to meet the clergy and people of all classes who call upon him, but he dispatches business with a decision and brevity that suffer no loss of time.

"He is affable to all, but will brook no idle talk or useless details. He is the Archbishop of a great diocese, and his time is precious, and under no plea of weak condescension will he allow that time to be wasted. In his dealings with others he is most satisfactory; his decisions are clear-cut and definite, the knotty point is disentangled and

things are put in their right place and upon their proper basis, to the wonder of those who listen and acknowledge the justice and propriety of the findings. His whole administration since he became Archbishop of Boston has been marked by a singular prudence, tact and courage.

"His loyalty to friends is a remarkable trait in the Archbishop's character. He has but few intimate friends and these came to him unsought. They are those who happened to be near him in the different places where his work has been accomplished. They are friends who thoroughly understand the position and responsibility of the Archbishop. The Archbishop keeps his own counsel; and his friends are wise enough to know that they of all men should be the last to presume upon grounds of friendship to meddle in the slightest way in the Archbishop's business. But once the Archbishop has become a friend he remains a friend. He has never lost a friend, because he stands by his friends despite every opposition. The whole world might clamor, but that would not make the slightest difference. The Archbishop's rule is once a friend always a friend.

"The Archbishop rarely goes into the social circles of Boston. His activities are too many to permit the time required for such functions, nor personally has he any desire for the mere social pleasures and conventions. But he is the Archbishop of Boston, and whenever he judges the dignity and influence of the high office which he holds demand his presence at some social gathering he does not hesitate to go. These occasions are rare, but when they do occur, the Archbishop, without forgetting for a moment the dignity of his office, is gracious and affable to all.

"The residence which he occupies was selected with this one view, that the dignity of the Archiepiscopal office might be maintained. As far as personal preference is

concerned, the Archbishop could live in any decent surrounding, but he has a just and adequate conception of the exalted position of a Bishop of the Church and he will not allow the episcopal office to be lowered in respect or dignity while he occupies the Archiepiscopal throne of Boston.

"All Boston knows the high standards of civic decency which the Archbishop has held aloft in his many public addresses. He is generally recognized as a powerful influence for good in the life of the city and the state. His public spirit and interest in all movements looking towards betterment in economic and social conditions have received warm acknowledgement on all sides. He stands for principle, for right living, for honesty, and he simply puts forth the unassailable program that the Church in this great community can stand only for what is highest in the public service. He is courageous, but tactful in his enunciation of principles, dealing out justice to all and seeking to educate all up to the high levels upon which he himself stands. Refraining from all prejudice, strong but charitable in expressing his views, he is the great harmonizing force that will bring into relations of concord and unity the diverse populations of the city and state. For he has the power of the Church behind him and his authoritative voice raised for peace and good-will and civic virtue is a mighty power in the community.

"Boston is, indeed, fortunate and blessed in having at the beginning of its second century of Catholic progress an Archbishop who combines in himself so many admirable traits—who intellectually is a giant, who morally is a hero, who possesses in a remarkable degree the qualifications of high, noble and generous leadership."

Foundation of the Diocese of Boston, and the Growth of Catholicity.

Character Sketches of Bishops Cheverus, Fenwick, Fitzpatrick, and Williams, who was the First Archbishop.

Extraordinary as has been the growth of Boston in all material ways during the past century, the growth of the Roman Catholic church in the city has been even more remarkable. The Boston of 1808 was overwhelmingly Puritan. The Boston of 1908 is largely Roman Catholic, the Catholic population having increased in far greater ratio than the total population.

In 1808, in the territory now included within the archdiocese of Boston, there were two Roman Catholic priests and one church. Today there are an archbishop, a bishop, about 630 priests and 260 Roman Catholic churches.

In 1808 the Catholic population of what is now the archdiocese of Boston could not have been more than a few hundred. Today the Catholic population of the same territory, according to the estimate given in the Catholic encyclopedia, is 850,000. This, however, includes the Catholics living in Suffolk, Middlesex, Essex, Norfolk and Plymouth counties.

In 1808 there were here no Catholic schools or charitable institutions. Today more than fifty thousand children attend Catholic parochial schools. And there is likewise the beginning of the expansion of one of the three colleges into a great Catholic university, and the other institutions include eight academies for girls, a theological

seminary, four industrial and reform schools, six orphan asylums and twenty-four flourishing charitable institutions.

In 1808 the value of all the Catholic property in the diocese was but a few thousand dollars. Today the Catholic property in the archdiocese is worth many millions more than that of all other religious bodies together.

It was in 1803 that the first Catholic church was dedicated in Boston, the church of the Holy Cross in Franklin St., an oft-told story, but one so replete with live human interest and so closely associated with the Boston of today as to be worth repeating in outline.

Earliest Catholic beginnings in Boston are more or less hidden in a veil of tradition. While there were occasional visits of Catholic missionaries to the town, the first resident Catholic clergyman here was a Frenchman, Claudius Florent Bouchard, de la Poterie, who announced himself as "doctor of divinity, prothonotary of the holy church and of the holy see of Rome, apostolic vice-prefect and missionary, curate of the Catholic church of the Holy Cross at Boston in North America." He arrived here some time between 1784 and 1788, and about Christmas of the latter year Rev. John Carroll of Maryland, the prefect-apostolic, created him pastor.

His congregation met in the old French Protestant chapel on the south side of School St., a few doors from Washington St. After a somewhat tumultuous and spectacular career, Rev. Fr. de la Poterie was relieved of his pastorate by Bishop Carroll and vanished. After a short interval, during which Rev. Louis Rousselet officiated for the congregation, Rev. John Thayer, a Puritan convert, arrived.

Rev. Fr. Thayer, who had been a Congregational clergyman, and the chaplain of Gov. Hancock, was ordained

to the priesthood in Paris in 1787 and returned to Boston in 1790. "His friends and relatives," says a Catholic historian, "received him kindly after his nine years' absence, and crowds flocked to see the former parson arrayed in flowing vestments and conducting strange symbolic ceremonies. The Catholic population, as far as Thayer could determine, consisted of about one hundred French and Irish in a city of 18,000."

The strength of Fr. Thayer's convictions and his uncompromising attitude, together with his fondness for controversy, made his pastorate a lively one. Bishop Carroll regretted his lack of "amiable, concilatory manners." But he did valiant service for the church, and, says William A. Leahy, "many New Englanders, laymen and ministers, in the century since, have entered through the breach which John Thayer opened with his brave, blundering hands." Fr. Thayer died in Ireland, bequeathing to Fr. Matignon a fund of about $10,000, with which the famous Ursuline convent in Charlestown was subsequently founded.

Rev. Francis Anthony Matignon in 1792 succeeded Fr. Thayer as pastor of the little congregation on School St. Fr. Matignon was an exile from France. He was a tactful, diplomatic Parisian, scholarly and cultured, and he soon smoothed over the difficulties raised by his predecessors. The church prospered, and Fr. Matignon, feeling the need of an assistant, wrote to a brilliant young man whom he had known at the seminary in Paris, soliciting his aid in the pastorship at Boston.

That young man was Jean Lefebvre de Cheverus, a French priest living in exile in England. With his arrival in October, 1796, began what has been styled "the golden age of Catholicity in Boston." It is difficult to speak of Fr. Cheverus without superlatives. His personality was irresistible. He carried Boston by storm. He could shine

in the drawing rooms of the Brahmin caste, the exclusive aristocratic and literary set, and he could also saw wood with his own hands for a poor widow. Even after he became bishop he lived in one room. An atmosphere of the most exquisite intellectual culture and at the same time of the sincerest piety and humility surrounded him. Without any doubt he was the best loved man in the Boston of his day. He tried, without ostentation, to realize in his own life and character his ideal of the Nazarene.

When two young men were to be hanged in Northampton for murder, they wrote Fr. Cheverus, begging him to come and preach the customary sermon before the execution. The good priest complied with the request, and no one who heard the sermon ever forgot it. He scored the women in the congregation for their morbid curiosity, and none of them witnessed the execution.

In April, 1808, Fr. Cheverus was named Bishop of Boston. He would have preferred that the honor be bestowed upon Fr. Matignon, his superior, and during the long interval before the documents reached America, in 1810, he insisted upon maintaining the relations of a subordinate to Fr. Matignon. After his consecration as bishop there was no change in his simple style of living. He had an aversion to luxury. His episcopal residence was a two-story cottage; his reception room the chamber in which he slept. When the chairs were all occupied he sat on the bed. His attire was almost shabby. He rarely ate more than one meal a day. He studied all winter without a fire in his room. He visited sick negroes in their hovels and yellow fever patients, who had been abandoned in their misery, recovered under his gentle nursing.

Until 1823 Bishop Cheverus remained in Boston, the aroma of his beautiful life pervading the whole community and reaching out to the Indians of Maine, to whom he

THE OLD FRANKLIN STREET CATHEDRAL

regularly ministered. Upon his departure for France, where he subsequently became archbishop and cardinal, the sorrow of the people of Boston was deep and genuine. A retinue escorted him as far as Walpole.

In the Catholic congregation that worshipped in School St. were two elements, the French and the Irish. Among the former the names of De Baury, a "gentleman;" Duport, a dancing master; Dusseaucoir, a candy maker; Dumesnil, a watchmaker, and of Lepouse, a musician, are preserved. It is believed that none of their descendants is living in Boston today. Another French member of the congregation was Julien, the caterer, whom the directories of the day called a "restorator," with a place of business on Milk St. His memory is still cherished by epicures as the originator of julien soup.

The subscription list of names for the new church in Franklin St. was headed by James Kavanagh, who came from Wexford, lived for a time in Boston, and then settled in Damariscotta, Me., where he built ships. His son Edward, afterward governor of Maine, and then minister to Portugal, is the hero of Longfellow's story, "Kavanagh."

John Magners' name followed Kavanagh's on the list. Magner was a well-to-do blacksmith who owned several houses and lived in Lendell's lane, running from Congress St. to Central wharf. He and Kavanagh were the wealthiest members of the congregation.

Other names on the subscription list include those of John Ward, a lemon dealer on Marlboro St., now a part of Washington St.; David Fitzgerald, a lemon dealer on Essex St.; Patrick Campbell and Stephen Roberts, both blacksmiths; Michael Burns, whom the directory calls a "retailer," with place of business on Sea St.; John Driscoll, a lemon dealer on Spring lane; Owen Callahan, a boarding-house keeper, and Edmund Conner, a tavern

keeper; William Daly, a baker on Middle St., now a part of Blackstone St.; Daniel English, a marketman on Fish St., now a part of North St.; Thomas Murphy, a mariner; John Hurley, a shoemaker on Summer St., and Abraham Fitton, a wheelwright, the father of a well-known clergyman.

"It would be interesting," says a recent Catholic historian, "to possess a list of the original one hundred worshippers, but unfortunately these Catholic pilgrims were humble folk, and no Bradford or Prince arose to preserve their names and doings. It is to be feared, moreover, that most of their descendants are not Catholics."

A site for the new church was purchased on Franklin St., opposite the home of Don Juan Stoughton, the Spanish consul. The land cost $2,500. Protestants subscribed liberally, President John Adams heading the list. Ground for the new church was broken on St. Patrick's Day, 1800. Bulfinch, the architect of the state house and of the capitol in Washington, furnished the plans gratis. The edifice, completed in 1803, was dedicated by Bishop Carroll. Gen. E. Hasket Derby, grandfather of Dr. Hasket Derby, presented the bell, which is now in use in Holyhood cemetery, Brookline.

The church made steady progress under the ministrations of Frs. Matignon and Cheverus. In 1817 Bishop Cheverus ordained Denis Ryan, one of his pupils, to the priesthood and sent him among the white congregations in Maine. Three years later Patrick Byrne, the second of the bishop's pupils, was ordained. He became the first pastor of St. Mary's, Charlestown. In 1821 Rev. William Taylor, a convert, the son of Irish Protestant parents, came to Boston, and Bishop Cheverus appointed him vicar general. The following year Virgil Barber, another convert, was ordained. He built a little brick chapel at Claremont, N.

H., and used the upper part of the building as a school, among his pupils being James Fitton, William Wiley and William Tyler, all noted clergymen of a later day.

Meanwhile churches had begun to spring up in the second decade of the 19th century. There was one at Salem, one at South Boston, besides others outside the limits of the present archdiocese. In 1820 the Ursuline Academy was opened near the cathedral on Franklin St.

After the departure of Bishop Cheverus, Vicar General Taylor for two years governed the diocese, which included the whole of New England. Rev. Benedict Joseph Fenwick, a Jesuit and a native of Maryland, consecrated in 1825, arrived that year in Boston to take charge of the diocese. A resolute, virile, energetic, cheerful man weighing 300 pounds,—in many respects he was the opposite of the delicate Cheverus.

When Bishop Fenwick reached Boston he was met by Vicar General Taylor and by Frs. Ryan and Byrne. There were nine churches in the whole diocese, but a dearth of clergymen. In 1826 Rev. John Mahony, a priest from the South, and Rev. C. D. French, a convert, entered the diocese, and two years later Rev. R. D. Woodley came.

About this time Bishop Fenwick opened an informal and unendowed seminary in his own house, acting as instructor to the candidates for the priesthood, three of whom, Messrs. Fitton, Wiley and Smith, he soon ordained. A year later William Tyler, who became bishop of Hartford in 1844, was ordained by Bishop Fenwick. Priests from Ireland began to arrive, and within a few years the bishop had a fairly numerous corps of workers. Churches sprang up here and there. In 1834 the bishop personally founded an Irish township in Maine, about 70 miles north of Bangor, where 150 families settled. Their descendants are

prosperous farmers, and the town, Benedicta, is the center of one of the few Catholic parishes in Aroostook County.

Catholic education had begun in the days of Matignon and Cheverus, who had a day school in the tower of the church. That school, which appears to have had an uninterrupted existence, was placed by Bishop Fenwick in the care of his ecclesiastical students. It was the tiny root from which has grown the overshadowing tree of the splendid educational system that today covers the entire archdiocese. The Ursuline Academy had one hundred day pupils, many of them Protestants, soon after its inception, in 1820. Six years later it was transferred to Charlestown. About 1832 the Sisters of Charity opened a home for orphans and a day school in Hamilton St., near Fort Hill.

All the while the Catholic population of Boston was rapidly increasing, on account of the heavy immigration. In 1831 there were about 12,000 Catholics in the city, and by 1844 they had grown to about to about 30,000. In 1844 the number of Catholics in the entire state was estimated at 53,000, as against 29,000 in 1835. With the advent of the immigrants from Ireland churches and schools arose in rapid succession, and far-sighted men foresaw that the population of Massachusetts was destined to become largely Catholic.

Nevertheless, the spread of the Catholic faith was not without opposition, due partly to religious and partly to racial prejudices, which fortunately have now been completely eradicated. The first anti-Catholic outbreak in Boston occurred in 1829, when for three nights in succession the houses of Irish Catholics in Broad St. were stoned. In 1834 the Ursuline Academy on Mt. Benedict, Charlestown, was burned—an outrage that stirred the indignation of Protestants no less than of Catholics. That was the

most disgraceful event in the whole history of Boston. It was, however, followed by an anti-Catholic riot in Broad St. in 1837, occasioned by a dispute over the right of way between the members of a Catholic funeral procession and the members of a fire company that had just returned from a fire. Frightful scenes followed. Ten houses along Broad St. were entered, the furniture broken, the bedding ripped open and flung into the street, money drawers rifled, sick women turned out of doors, and men who tried to defend them beaten unmercifully. And yet no one was convicted by the court except three Irishmen.

Three months later the Montgomery Guards, an Irish American company attached to the regular militia, met with other commands on Boston common for brigade inspection. Five companies left the field rather than associate with their comrades in arms, and the Guards, returning to Faneuil Hall, were assaulted on Washington St. and eight of the company seriously wounded.

That was the last act of violence during Bishop Fenwick's regime, and meanwhile the church grew rapidly in numbers. Bishop Fenwick, who piloted its fortunes through stormy years and who died in 1846, was called by his friends "Boston's Big Bishop Ben." And he was also brainy, a most captivating conversationalist, good-natured, endowed with a keen sense of humor and full of charity for all. He spoke several languages with ease and fluency and was an eminent classical scholar, and familiar with the whole range of modern literature and science.

Rev. James Bernard Fitzpatrick, who had been consecrated coadjutor bishop, succeeded him. Bishop Fitzpatrick, son of a tailor who came to Boston from Ireland in 1805, and was a prominent member of Fr. Cheverus' congregation, was born in Devonshire St. in 1812. He took a medal at the Boston Latin School where he was regarded

as something of a prodigy. Continuing his studies at Montreal, he held there a public disputation in Greek, Latin, French and English before the governor and several bishops, and was promoted to a professorship of rhetoric before he was twenty-one. After his ordination in Paris, he returned to Boston and became a pastor in East Cambridge, where he built a church. Then he became the intimate associate of Bishop Fenwick.

Bishop Fitzpatrick had many difficult and intricate problems to handle, growing out of the swift increase in the numbers of Catholics in the diocese, due to the great immigration waves, and out of the consequent rise and growth of the Know-nothing movement, but his tact was equal to every emergency.

Bishop Fitzpatrick's ripe culture and his Boston birth made him a welcome guest in many aristocratic drawing rooms and on public occasions. He was a most affable man, a lover of children. He could sing plantation melodies and accompany himself on the piano. But he was a terrific worker, and his untimely death, in 1866, at the age of 54, was no doubt hastened by the heavy burdens which he carried.

John Joseph Williams, born in Boston in 1822, was the fourth bishop and the first archbishop of Boston, a worthy successor of strong men who preceded him. He was consecrated bishop in 1866 and made an archbishop in 1875. The erection of the cathedral in Washington St. and the founding of St. John's Theological Seminary were two noted events of his administration. In 1891 Rev. John Brady of Amesbury was made auxiliary bishop. In the same year the 25th anniversary of Archbishop Williams' consecration was celebrated, and in 1895 the 50th anniversary of his ordination was a great ecclesiastical and civic event in Boston.

Archbishop Williams' death occurred in 1907, and during the forty-one years of his administration he witnessed greater changes in the diocese than any of his predecessors. Memories of him are too recent to need refreshing here.

When Parishes Were Founded, and the First Pastors.

Following is a list giving the names of the parishes in the archdiocese of Boston, the towns and cities where located, the names of the first pastors and the dates of founding, the parishes being arranged in accordance with their age:

Cathedral of the Holy Cross, Boston, Rev. Francis A. Matignon, founded 1808.
St. Augustine's chapel, South Boston, Rev. Fr. Drummond, founded 1819.
St. Mary's, Salem, Rev. John Mahoney, founded 1820.
St. Patrick's, Lowell, Rev. John Mahoney, founded 1827.
St. Mary's, Charlestown, Rev. Patrick Byrne, founded 1828.
St. Mary's, Boston, Rev. William Wiley, founded 1834.
St. Patrick's, Boston, Rev. Thomas Lynch, founded 1835.
St. Mary's, Waltham, Rev. F. F. Fitzsimmons, founded 1839.
Holy Trinity, Boston, Rev. Fr. Martini, founded 1841.
St. Peter's, Lowell, Rev. Fr. James Conway, founded 1841.
St. Mary's, West Quincy, Rev. Fr. Carraber, founded 1841.
St. John's, East Cambridge, Rev. John B. Fitzpatrick, founded 1842.
St. John the Baptist's, Moon St., Boston, Rev. John B. McMahon, founded 1843.
SS. Peter and Paul's, South Boston, Rev. Thomas Fitzsimmons, founded 1844.
St. Nicholas' Chapel, East Boston, Rev. N. J. A. O'Brien, founded 1844.
Immaculate Conception, Newburyport, Rev. John O'Brien, founded 1844.
St. Joseph's, Roxbury, Rev. H. O'Beirne, founded 1845.
St. Mary's, Lynn, Rev. Patrick Strain, founded 1845.
Immaculate Conception, Lawrence, Rev. Charles F. French, founded 1846.
St. Patrick's, Watertown, Rev. Patrick Flood, founded 1847.
St. George's, Saxonville, Rev. George J. Reardon, founded 1848.
St. Mary's, Lawrence, Rev. James O'Donnell, founded 1848.
St. Vincent's, Purchase and Congress sts., Boston, Rev. Michael Moran, founded 1848.

ST. PATRICK'S CHURCH, NORTHAMPTON STREET, OLDEST CATHOLIC EDIFICE IN WHICH PUBLIC SERVICES ARE STILL BEING HELD

INTERIOR OF ST. PATRICK'S CHURCH, NORTHAMPTON STREET.
OLDEST CATHOLIC CHURCH IN THE CITY.

St. Peter's, Cambridge, Rev. Manasses P. Dougherty, founded 1848.
Chapel of Holy Family, Beach St., Boston, Rev. Ambrose Manahan, founded 1850.
St. James', Salem, Rev. Thomas H, Shahan, founded 1850.
St. Gregory's, Haverhill, Rev. John T. McDonnell, founded 1850.
St. Francis Xavier's, South Weymouth, Rev. A. L. Roche, founded 1851.
St. Mary's, Randolph, Rev. John T. Reddon, founded 1851.
Assumption, Brookline, Rev. John O'Bierne, founded 1852.
St. Charles', Woburn, Rev. M. X. Carroll, founded 1852.
St. James', Albany St., Boston, Rev. David Walsh, founded 1853.
St. Gregory's, Dorchester, Rev. Thomas Fitzsimmons, founded 1853. (Above church blown up, July 4, 1854, when about completed.)
St. Joseph's, Medford, Rev. John Ryan, founded 1853.
Chapel Guardian Angel, West End, Boston, Rev. Ambrose Manahan, founded 1854.
St. Joseph's, Wakefield, Rev. Thomas S. Shahan, founded 1854.
Most Holy Redeemer, East Boston, Rev. William Wiley, founded 1854.
Immaculate Conception, Malden, Rev. John Ryan, founded 1854.
Immaculate Conception, Marlboro, Rev. John A. Conlin, founded 1854.
St. Anne's, Gloucester, Rev. Dr. Acquarone, founded 1855.
St. Patrick's, Brockton, Rev. Thomas B. McNulty, founded 1856.
St. Joachim's, Rockport, Rev. Dr. Acquarone, founded 1856.
St. Patrick's, Natick, Rev. John Walsh, founded 1856.
Immaculate Conception, Salem, Rev. James Conway, founded 1857.
Immaculate Conception, Boston, Rev. John McElroy, founded 1858.
St. Thomas Aquinas', Bridgewater, Rev. Lawrence S. McMahon, founded 1858.
St. Mary's, Ayer, Rev. Charles Foley, founded 1858.
St. Francis de Sales', Charlestown, Rev. George A. Hamilton, founded 1859.
Annunciation, Danvers, Rev. Charles Raioni, founded 1859.
St. Mary's, Foxboro, Rev. M. X. Carroll, founded 1859.
Star of the Sea, Marblehead, Rev. Charles Rainoni, founded 1859.
St. John's, Canton, Rev. John Flatley, founded 1861.
St. Stephen's, Boston, Rev. George F. Haskins, founded 1862.
St. Joseph's, Boston, Rev. atrick T. O'Reilly, founded 1862.
Gate of Heaven, South Boston, Rev. James Sullivan, founded 1862.
St. Gregory's, Dorchester, Rev. Thomas McNulty, founded 1863.
St. Bridget's, Abington, Rev. A. L. Roche, founded 1863.
Star of the Sea, East Boston, Rev. D. J. O'Farrell, founded 1864.
St. Patrick's, Groveland (Georgetown Mission), founded 1864.
St. Bridget's, Maynard, Rev. John A. Crowe, founded 1864.
St. Rose's, Chelsea, Rev. James Strain, founded 1865.
St. Joseph's, Amesbury, Rev. Fr. Lennon, founded 1866.
St. Augustine's, Andover, Rev. M. F. Gallagher, O.S.A., founded 1866.
Annunciation, Cambridgeport, Rev. Thomas Scully founded 1866.
St. Mary's, Dedham, Rev. James P. Brennan, founded 1866.

St. John's, Hopkinton, Rev. Thomas Barry, founded 1866.
St. Francis de Sales', Roxbury, Rev. Sherwood Healy, founded 1867.
St. Patrick's, South Lawrence, Rev. William Orr, founded 1868.
St. Andrew's, Billerica, Rev. Fr. Lebret, O.M.I., founded 1868.
St. John's Chapel, Lowell, Rev. Fr. Cosson, O.M.I., founded 1868.
St. Joseph's, Lowell, Rev. Andrew J. Garin, O.M.I., founded 1868.
St. atrick's, Stoneham, Rev. W. H. Fitzpatrick, founded 1868.
St. Augustine's, South Boston, Rev. D. O'Callaghan, founded 1868.
Our Lady of Perpetual Help, Roxbury, Rev. Joseph Wissell, C.S.S.R., founded 1869.
Assumption, East Boston, Rev. Joseph H. Cassin, founded 1869.
Sacred Heart, East Boston, Rev. Lawrence P. McCarthy, founded 1869.
Immaculate Conception, Lowell, Rev. A. J. Garin, O.M.I., founded 1869.
St. John's, Lowell, Rev. Fr. Guillard, O.M.I., founded 1869.
St. Thomas Aquinas', Jamaica Plain, Rev. Thomas Magennis, founded 1869.
St. Mary's, Marlboro, Rev. Francis Gouesse, founded 1870.
St. Michael's, Hudson, Rev. P. A. McKenna, founded 1870.
Star of the Sea, Beverly, Rev. Thomas H. Shahan, founded 1870.
St. John's, Peabody, Rev. M. J. Masterson, founded 1870.
St. Joseph's, Somerville, Rev. C. T. McGrath, founded 1870.
St. Mary's, Newton Upper Falls, Rev. M. X. Carroll, founded 1870.
St. Joseph's, Pepperell, Rev. Henry J. Madden, founded 1870.
St. Mary's, Georgetown, Rev. John Cummings, founded 1870.
St. Mary's, Holliston, Rev. R. J. Quinlan, founded 1870.
St. Paul's, Hingham, Rev. Peter J. Leddy, founded 1871.
Sacred Heart, Manchester, Rev. Thomas H. Shahan, founded 1871.
St. Bernard's, Concord, Rev. John O'Brien, founded 1871.
Sacred Heart, Weymouth, Rev. Hugh P. Smyth, founded 1871.
St. Columbkille's, Brighton, Rev. P. J. Rogers, founded 1872.
St. John's, Quincy, Rev. Francis Friguglietti, founded 1872.
St. John the Baptist's, Boston, Rev. John Ignatius, founded 1872.
St. Vincent's, South Boston, Rev. Michael Lane, founded 1872.
Immaculate Conception, Stoughton, Rev. Thomas Norris, founded 1872.
St. Patrick's, Roxbury, Rev. Joseph H. Gallagher, founded 1872.
St. Peter's, Dorchester, Rev. Peter Ronan, founded 1872.
St. Lawrence O'Toole's, Lawrence, Rev. Jeremiah Ryan, O.S.A., founded 1872.
St. Malachi's, Arlington, Rev. Joseph N. Finotti, founded 1873.
St. James', Harrison Ave., Boston, Rev. James A. Healy, founded 1873.
St. Anne's, Lawrence, Rev. Fr. Michaud, founded 1873.
St. Paul's, Cambridge, Rev. William Orr, founded 1873.
Sacred Heart, East Cambridge, Rev. John O'Brien, founded 1873.
St. Anthony's, Cohasset, Rev. M. J. Phelan, founded 1873.
Epiphany, Hyde Park,, Rev. William J. Corcoran, founded 1875.

St. Bridget's, Melrose, Rev. D. J. O'Farrell, founded 1875.
St. Leonard's, Boston, Rev. Joachim Guerini, O.S.F., founded 1875.
St. Joseph's, Lynn, Rev. John C. Harrington, founded 1875.
St. Joseph's, Haverhill, Rev. Fr. Casgrain, founded 1876.
St. Mary's, Everett, Rev. Joseph F. Mohan, founded 1876.
St. Mary's, Winchester, Rev. Fr. O'Connor, founded 1876.
St. Bernard's, West Newton, Rev. M. T. McManus, founded 1876.
St. Peter's, Plymouth, Rev. James C. Murphy, founded 1876.
St. Mary's, Franklin, Rev. J. Griffin, founded 1877.
St. Francis', Walpole, Rev. Francis Gouesse, founded 1877.
Our Lady Help of Christians, Newton, Rev. M. M. Green, founded 1878.
St. Bridget's, Framingham, Rev. Jno. S. Cullen, founded 1878.
Immaculate Conception, East Weymouth, Rev. Jeremiah E. Millerick, founded 1879.
Holy Ghost, Whitman, Rev. J. F. Hamilton, founded 1880.
Most Precious Blood, Hyde Park, Rev. R. J. Barry, founded 1880.
Sacred Heart, Middleboro, Rev. O. Boucher, founded 1880.
St. Joseph's, Ballardvale, Rev. Maurice Murphy, O.S.A., founded 1881.
St. Joseph's, Salem, Rev. F. X. L. Vezina, founded 1881.
St. Anne's, Somerville, Rev. John B. Galvin, founded 1881.
St. Jerome's, North Weymouth, Rev. J. E. Millerick, founded 1881.
Notre Dame des Victorires, Boston, Rev. Fr. Touche, S.M., founded 1882.
Holy Family, Rockland, Rev. J. D. Tierney, founded 1882.
St. Michael's, Lowell, Rev. Michael O'Brien, founded 1883.
St. Stephen's, South Framingham, Rev. Jno. S. Cullen, founded 1883.
St. James', Haverhill, Rev. James O'Doherty, founded 1884.
Our Lady of the Rosary, South Boston, Rev. Jno. J. McNulty, founded 1884.
Sacred Heart, Lowell, Rev. W. D. Joyce, O.M.I., founded 1884.
St. Cecelia's, Ashland, Rev. M. F. Delaney, founded 1885.
St. Joseph's, Medway, Rev. Matthew T. Boylan, founded 1885.
St. Bridget's, Lexington, Rev. Patrick J. Cavanaugh, founded 1886.
St. Margaret's, Beverly Farms, Rev. John J. Downey, founded 1886.
St. John the Baptist's, Lynn, Rev. John B. Parent, founded 1886.
St. Catherine's, Charlestown, Rev. Matthew T. Boylan, founded 1887.
Assumption, Lawrence, Rev. Fr. Sagg, founded 1887.
St. Joseph's, Holbrook, Rev. James J. Kelly, founded 1887.
St. Cecelia's, Boston, Rev. R. J. Barry, founded 1888.
Immaculate Conception, Revere, Rev. James Lee, founded 1888.
St. Zepherin's, Cochituate, Rev. George A. Rainville, founded 1889.
Our Lady of Good Voyage, Gloucester, Rev. F. Viera de Bem, founded 1889.
St. John the Baptist's, Lowell, Rev. A. J. Garin, O.M.I., founded 1889.
St. Anne's, Neponset, Rev. T. J. Murphy, founded 1889.
Sacred Heart, Boston, Rev. Francis Zaboglia, founded 1889.
St. Joseph's, Ipswich, Rev. P. F. Boyle, founded 1889.

Sacred Heart, Malden, Rev. Thomas H. Shahan, founded 1890.
St. John's, North Cambridge, Rev. Jno. B. Halloran, founded 1890.
Sacred Heart, Newton Center, Rev. D. J. Wholey, founded 1890.
St. John's, Newton Lower Falls, Rev. P. H. Callanan, founded 1890.
St. Catherine's, Norwood, Rev. James B. Troy, founded 1890.
Sacred Heart, Brockton, Rev. George A. Rainville, founded 1891.
Nativity, Merrimac, Rev. Thomas Moylan, founded 1891.
Blessed Sacrament, Roxbury, Rev. Arthur T. Connolly, founded 1891.
St. Catherine's, Somerville, Rev. James J. O'Brien, founded 1891.
Sacred Heart, South Natick, Rev. John A. Donnelly, founded 1891.
St. Catherine's, Graniteville, Rev. John J. Shaw, founded 1892.
Notre Dame de Pitie, Cambridge, Rev. Elphege Godin, S.M., founded 1892.
St. Edward's, Medfield, Rev. John P. Donnelly, founded 1892.
St. John's, Roxbury, Rev. Hugh P. Smyth, founded 1892.
St. Margaret's, Dorchester, Rev. William A. Ryan, founded 1893.
St. Anthony's, Allston, Rev. Joseph N. Tracy, D.D., founded 1893.
Our Lady of Czenstochowa, South Boston, Rev. John Chmielinski, founded 1893.
Our Lady of the Cedars, Tyler St., Boston, Rev. Gabriel Kokemas, founded 1893.
St. John's, North Chelmsford, Rev. John J. Shaw, founded 1893.
Sacred Heart, Roslindale, Rev. John F. Cummins, founded 1893.
St. Lazarus, Orient Heights, Rev. Fr. Martini, founded 1893.
St. Joseph's, Waltham, Rev. P. H. Grenier, founded 1894.
St. Mary's, Melrose, Rev. Francis J. Glynn, founded 1894.
Sacred Heart, West Lynn, Rev. Dennis F. Sullivan, founded 1894.
All Saints', Roxbury, Rev. Thomas F. Moylan, founded 1894.
St. Philip's, Boston, Rev. Philip J. O'Donnell, founded 1895.
Sacred Heart, Mt. Auburn, Rev. T. W. Coughlan, founded 1895.
St. Theresa's, West Roxbury, Rev. Patrick F. Boyle, founded 1895.
St. Joseph's, (Lithuanian), South Boston, Rev. Joseph A Griscuis, founded 1896.
Immaculate Conception, Everett, Rev. Joseph Mohan, founded 1896.
St. Edward's, Brockton, Rev. J. J. Kelly, founded 1897.
St. Agnes', Arlington, Rev. John M. Mulcahy, founded 1900.
St. Matthew's, Dorchester, Rev. D. J. Powers, founded 1900.
St. Joseph's, Belmont, Rev. N. J. Murphy, founded 1900.
St. Anthony's, Lowell, Rev. J. V. Rosa, founded 1901.
St. Ann's, Salem, Rev. Joseph A. Pelletier, founded 1901.
St. Joseph's, Lawrence, Rev. Philip Batal, founded 1901.
St. Anthony's, Lawrence, Rev. G. Bastani, founded 1902.
St. Aloysius', Newburyport, Rev. J. L. M. Levesque, founded 1902.
St. Leo's, Dorchester, Rev. T. J. McGoldrick, founded 1902.
St. Margaret's, Brockton, Rev. John F. Keleher, founded 1902.
St. Joseph's, Rev. Timothy J. Holland, founded 1902.
Our Lady of Pompeii, Boston, Rev. P. Di Milla, founded 1903.
Sacred Heart, Amesbury, Rev. John B. Labossiere, founded 1903.
St. Francis', Braintree, Rev. Matthew F. McDonnell, founded 1903.

Sacred Heart, Atlantic, Rev. John P. Cuffe, founded 1903.
John the Baptist's, Salem, Rev. John M. Chmielinski, founded 1903.
Holy Rosary, Lawrence, Rev. Milanese, founded 1904.
St. Peter's (Lithuanian), South Boston, Rev. Jonas Zillinski, founded 1904.
Our Lady of the Angels, Roxbury, Rev. Henry A. Barry, founded 1904.
St. Agnes', Reading, Rev. Denis F. Lee, founded 1904.
St. Louis', Lowell, Rev. Joseph N. Jacques, founded 1904.
Holy Trinity, Lowell, Rev. Alexander Ognovaki, founded 1904.
Chapel of Immaculate Conception, Boston, Rev. P. J. Lyons, founded 1904.
Blessed Sacrament, Cambridgeport, Rev. John A. Crowe, founded 1905.
St. Stanislaus', Chelsea, Rev. George Jaskolski, founded 1905.
Our Lady of Mt. Carmel, East Boston, Rev. Francis Sanella, founded 1905.
Our Lady of Lourdes, Beachmont, Rev. P. M. O'Connor, founded 1905.
St. Raphael's, West Medford, Rev. N. J. Merritt, founded 1905.
St. Anthony's, Shirley, Rev. J. H. Cote, founded 1905.
St. Mark's, Dorchester, Rev. John A. Daly, founded 1905.
St. John's, Swampscott, Rev. Patrick Colman, founded 1905.
Holy Trinity, Lawrence, Rev. Francis Wajtanowski, founded 19905.
St. Francis', Lawrence, Rev. Joseph Sestokas, founded 1905.
Sacred Heart, Lawrence, Rev. Stephen Vinas, founded 1905.
St. Patrick's, West Lynn, Rev. Patrick Masterson, founded 1906.
St. Michael's, West Lynn, Rev. J. Doda, founded 1906.
St. Tarcisius', South Framingham, Rev. Pietro Maschi, founded 1906.
St. Anthony's, Revere, Rev. Canio DeBonis, founded 1906.
Our Lady of Sorrows, Sharon, Rev. George A. Costello, founded 1906.
St. Patrick's, Montvale, Rev. Patrick T. Higgins, founded 1906.
St. John's, Winthrop, Rev. John Griffin, founded 1906.
St. Hedwige, Cambridge, Rev. Henry Zmijewski, founded 1907.
SS. Peter and Paul's, Lawrence, Rev. P. L. Despony, founded 1907.
Help of Christians, Concord Junction, Rev. M. J. Welch, founded 1907.
St. Anthony's, Cambridge, Rev. A. J. Pimentel, founded 1907.
St. Paul's, Roxbury, Rev. Joseph G. Anderson, founded 1907.
Sacred Heart, Hanover, Rev. James Gilday, founded 1907.
St. Monica's, South Boston, Rev. Timothy J. Mahoney, founded 1907.
Sacred Heart, Groton, Rev. Charles A. Finnegan, founded 1907.
St. Angela's, Mattapan, Rev. Francis J. Ryan, founded 1907.
Our Lady of Lourdes, Jamaica Plain, Rev. George A. Lyons, founded 1908.
Sacred Heart, Bradford, Rev. John J. Graham, founded 1908.
St. Patrick's, Cambridge, Rev. L. W. Slattery, founded 1908.
St. Joseph's, Kingston, Rev. Andrew Haberstroh, founded 1908.

(From the Boston Sunday *Globe,* Oct. 25, 1908.)

Dates in New England Catholic History.

1611—Arrival of Peter Baird, S.J., among the Abenaki Indians in Maine.
1643—Rev. Gabriel Druilletes, S.J., begins Indian Mission in Maine.
1650—Fr. Druilletes entertained for two weeks at home of colonial governor of Massachusetts in Boston; mass supposed to have been said in private during his stay here.
1688—Ann Glover, a Catholic, hanged as a witch in Boston.
1689—The "Andros Papers" declare that there was not a single Catholic in all New England.
1732—March 20, the Boston Weekly Rehearsal says: "We hear that mass has been performed in town this winter by an Irish priest among some Catholics of his own nation, of whom it is not doubted we have a considerable number among us."
1746—One hundred French Catholics arrested in Boston, "to prevent any danger the town may be in," but released by the sheriff.
1756—Nearly 2000 exiled Arcadians denied the services of a priest by Gov. Hutchinson.
1788—Rev. Claudius de la Poterie, first Catholic pastor of Boston, arrives and says mass at 18 School St., on All Saints' day.
1789—Rev. Louis Rousselet succeeds the Abbe de la Poterie as pastor.
1790—Rev. John Thayer, a convert, arrives in Boston to succeed Rev. Fr. Rousselet; the French side with Rousselet and the Irish with Thayer.
1791—Bishop Carroll visits Boston and is received with great honor; Gov. Hancock attends mass as a mark of respect for him; the bishop said: "It is wonderful to tell what great civilities have been done to me in this town, where a few years ago a popish priest was thought to be the greatest monster in the creation. If all the Catholics here were united their number would be about 120."
1792—Rev. F. A. Matignon arrives in Boston Aug. 20, to take charge of the Catholic parish.
1796—Rev. John Louis de Cheverus arrives Oct. 3, to assist Fr. Matignon in the pastorate.
1797—Fr. Cheverus visits the Indian missions in Maine; in his report of Easter communions the following year he finds 210 Catholics in Boston, 15 in Plymouth, 21 in Newburyport, 3 in Salem.
1799—March 31, meeting held in Boston to take steps toward building a new church on Franklin Street.
1800—St. Patrick's day, ground broken for the new church.
1803—Sept. 29, new church dedicated.
1805—Number of Catholic in Boston, 500.
1808—April 8, New England created a diocese and Fr. Cheverus named as bishop by the pope.

1810—Nov. 1, Fr. Cheverus consecrated in Baltimore as first bishop of Boston.
1815—Death of Fr. Thayer in Limerick, Ire.
1817—Bishop Cheverus ordains his first ecclesiastical student, Denis Ryan.
1818—Death of Fr. Matignon, Sept. 18.
1819—Ursuline nuns arrive in Boston; convent opened in Franklin Street, near the cathedral.
1819—St. Augustine's chapel built in South Boston.
1823—Bishop Cheverus leaves Boston to become bishop of Montauban, France.
1825—Nov. 1, Rev. Joseph Fenwick consecrated second bishop of Boston.
1826—Ursuline nuns open convent on Mt. Benedict, Charlestown.
1831—First orphan asylum in diocese opened by Sisters of Charity.
1834—Aug. 11, sacking and burning of the Ursuline convent.
1841—D. H. B. C. Greene, first Catholic elected to Massachusetts legislature.
1842—First diocesan synod held, with attendance of thirty priests; in 1825 there were only two priests in the diocese, Rev. P. Byrne in Boston and Rev. D. Ryan at Newcastle, Me.
1843—College of the Holy Cross, Worcester, founded.
1843—Diocese of Hartford established.
1844—Rev. John Bernard Fitzpatrick made coadjutor bishop of Boston.
1846—Death of Bishop Fenwick.
1853—Diocese of Burlington established.
1854—Destruction of Catholic churches at Dorchester, Bath, Me., and Manchester, N. H., by Knownothings; Rev. John Bapst, S. J., subsequently president of Boston college, tarred and feathered at Ellsworth, Me.
1855—Diocese of Portland established.
1859—Thomas J. Wall, a Catholic boy, whipped for refusing to read the Protestant Bible in a Boston public school; incident led to the general establishment of parochial schools.
1863—Boston college opened.
1866—Death of Bishop Fitzpatrick and consecration of Rev. John J. Williams as bishop.
1870—Diocese of Springfield established.
1872—Diocese of Providence established.
1875—Diocese of Boston made an archdiocese and Bishop Williams created archbishop.
1884—Diocese of Manchester established.
1891—Rev. John Brady consecrated auxiliary bishop of Boston.
1901—Rev. W. H. O'Connell consecrated bishop of Portland.
1904—Diocese of Fall River established.
1906—Bishop O'Connell made coadjutor archbishop of Boston.
1907—Death of Archbishop Williams and succession of Archbishop O'Connell to the metropolitan see.

Seven Dioceses Outside of Boston.

HARTFORD THE FIRST SET APART IN 1843, FOLLOWED BY PORTLAND, SPRINGFIELD, PROVIDENCE, MANCHESTER, AND FALL RIVER. GREAT SUCCESS ATTENDING EFFORTS OF BISHOPS, PRIESTS AND PEOPLE.

PROVIDENCE DIOCESE.

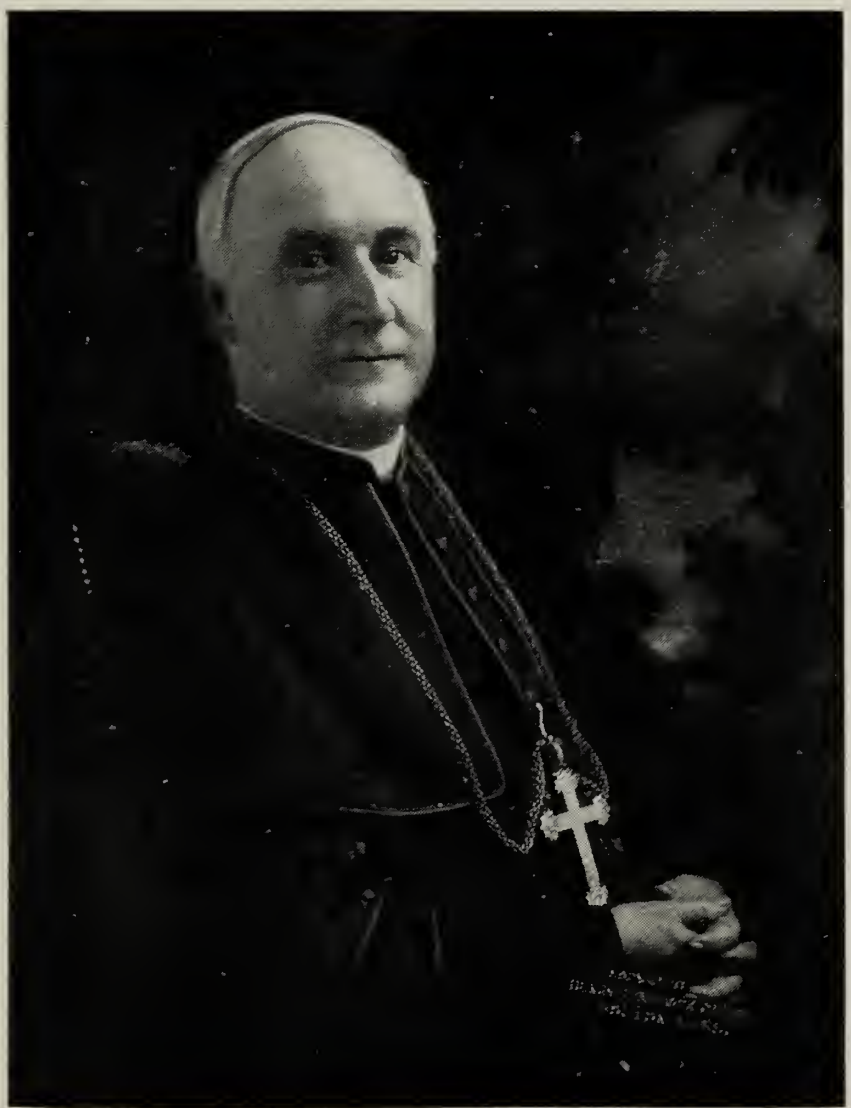
Tradition has it that the first mass of the Catholics in Rhode Island was celebrated under the now famous Catholic oak located in the heart of the Blackstone valley. The tree stands revered by the members of the faith and honored by the people of the countryside in general.

In the early days the priests came from Boston, and on some rare occasions Bishop Fenwick of the diocese also visited his people, making the journey in the old-time stage coach which started one day in Washington St., Boston, and stopped the next day in the other end of the same Washington Street, in Providence.

In 1830, it is said by the oldest living members of the faith here, that there were seven Catholics in Providence and two of these lived until about twelve years ago.

The latest state census records that the Catholics have a trifle above 53 per cent. of the population of Rhode Island.

Though coming to this state 200 years after Roger Williams, the founder of Rhode Island and the champion of religious liberty, the Catholics had a mighty struggle to



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RT. REV. MATTHEW HARKINS, D.D., BISHOP OF PROVIDENCE

get a substantial foothold in the plantations. The first Catholics found it difficult to buy lands for churches and they were made the objects of attack in a riot in '57. In one particular instance the onslaught was at the convent quite near the center of the city on Claverick Street, and the outbreak was serious.

The first cathedral of Providence was built more like a fortification than a church. It was erected of what is termed foundation building stone at the present time. It was built without windows on the long sides.

About 1811 Rev. Dr. Matignon, an exiled French missionary who had been sent by Bishop Carroll to Boston in August, 1792, and the Right Rev. John de Cheverus, consecrated the first bishop of Boston in 1810, visited the town of Bristol, then one of the main seaports of America, to celebrate mass and baptize the children of the French-American Catholics residing there.

In 1813 there was started a small colony of Catholics in Providence. From 1813 to 1828 Dr. Matignon and Bishop Cheverus, after they visited Bristol, came occasionally to Providence. The first service in the now capital city was held in an old wooden school house on Sheldon Street in the Fox Point end of the city. The great gale of 1815 blew all traces of the Catholic landmark away.

In 1827 the Catholics of Providence made request upon Bishop Fenwick of Boston for the special services of a priest. The first pastor of Rhode Island and Connecticut was then appointed. He was Rev. Robert D. Woodley, who had labored in the Boston diocese for two or three years. During his ministry Father Woodley officiated in Providence, Pawtucket, Woonsocket, Newport, Hartford, New Haven and New London, Conn., and Taunton, Mass.

Coming as usual over the long and chilly coaching journey from Boston, Bishop Fenwick of the Boston diocese

on April 14, 1828, celebrated the first public mass in Providence at Mechanics Hall.

The day following this venture in this state Bishop Fenwick went to Pawtucket and there met the few Catholics of that part of Rhode Island. It is recorded that he said mass under the celebrated Catholic oak tree.

There were about 150 Catholics at this time in Providence and in 1830 Rev. John Curry succeeded Fr. Woodley. It was during the pastorate of Fr. Curry that the civil authorities of the town granted the use of the "old town house" for masses, and there services were held for four or five years.

Francis Hye, a Catholic of great courage and business perseverance, was finally commissioned by Fr. Curry to purchase a lot of land for a church, and one was eventually bought, the store of Duty Greene, the father-in-law of U. S. Senator Nelson W. Aldrich, the financial leader of Congress.

In November, 1832, Fr. Curry was sent to Taunton, Mass., and he was succeeded in Providence by Fr. Connelley, who attended to both Providence and Pawtucket. Fr. Lee came here in 1834 for three and a half years and in 1835 the foundations of the first Catholic church in Providence were started. The structure measured 80 by 44 feet.

From 1830 until the church was built the Catholics enjoyed the privilege of services in the town hall. There were estimated to be 1000 Catholics here then.

Fr. Lee's successors were Frs. Lynch, McNamee and Miller. In May, 1837, Fr. Curry again took charge of the congregation and aided the completion of the church so that service was held in it for the first time on the second Sunday in Advent, Dec. 1, of the same year.

On Nov. 4, 1838, the building was dedicated as Sts. Peter and Paul's Church, and it later became the site of

the present cathedral, the largest and most imposing religious edifice in Rhode Island.

Fr. James Fitton succeeded Fr. Curry and he caused windows to be placed in the east and west sides of SS. Peter and Paul's. He also established the first Catholic schools.

The diocese of Hartford was formed in 1843. It included Rhode Island and Connecticut. This state then had 5180 Catholics, three priests and four churches. Rev. William Tyler was the first bishop and he chose SS. Peter and Paul's as his cathedral. He was consecrated March 17, 1844.

Bishop Tyler was a great worker. He was a native of Vermont, born of Protestant parents, but at 18 he became a Catholic. He was ordained a priest under Bishop Fenwick of Boston.

Bishop Tyler died in June, 1849, after falling sick at the council in Baltimore. His remains were buried under the cathedral.

Rev. Bernard O'Reilley became the second bishop of the diocese, Nov. 10, 1850. He was lost at sea on the steamer Pacific in 1856 with many other passengers.

Bishop Patrick Francis McFarland was the third head of the diocese. He dedicated in this city St. John's, St. Michael's, St. Mary's and the Assumption churches.

Providence was made a separate See in 1872, and Bishop Thomas F. Hendricken was consecrated first bishop of the Providence diocese April 28, 1872.

Bishop Hendricken started the present cathedral on the site of the first one. At the final service in the old cathedral portions of the ceiling fell upon the assembled congregation, causing something of a panic. This occurred May 3, 1878. In June, 1886, Bishop Hendricken estimated there were 50,000 Catholics in Rhode Island. Bishop Hendricken died June 11, 1886, and Bishop Matthew Har-

kins, the present head of the diocese, was appointed from Boston.

Like Bishop Hendricken, Bishop Harkins has ever worked energetically to increase the religious and the educational facilities of his flock, and thus each of them founded charities, parochial schools and churches in various parts of the state. It remained for Bishop Harkins to build up the church to such a degree that it finally had to be divided and the Fall River diocese was created with Bishop Stang, long a priest here, as the first bishop of the new See.

HARTFORD DIOCESE.

The Hartford diocese of the Roman Catholic Church embraces the whole of Connecticut and the one town of Westerly in Rhode Island. It is most prosperous in all that pertains to spirituality and advancement in all lines of church work. Never was the spirit of fraternity more plainly demonstrated in regard to fraternity with other denominations than at the recent funeral of Bishop Tierney, when the pastors and rectors of a dozen or more Protestant churches attended the services in St. Joseph's cathedral and were assigned to seats for honored guests, and in the procession to the crypt were in line behind the church mourners.

The beginning of Catholicism in Hartford was in 1781, when mass was celebrated by Abbe Robin, the chaplain who accompanied the French auxiliaries under Count de Rochambeau in their march across Connecticut from Providence to Phillipsbourg. There were few Catholics present outside the soldiers of the army.

A feeling of fraternity prevailed in Hartford from the earliest days as is shown by the following, taken from

RT. REV. THOMAS D. BEAVEN, D.D.
BISHOP OF SPRINGFIELD

Catholic history of Hartford: In 1813 Rev. Dr. Matignon, a French ecclesiastical refugee, was stationed at the Roman Catholic church in Boston, and having occasion to make the journey to New York, passed through Hartford. Reaching the town Saturday night he was obliged to remain until Monday morning. The Puritan strictness that prohibited travel on the Lord's day did not prohibit the courtesy of inviting strangers to occupy the local pulpits. Dr. Strong, pastor of the First Church of Christ, founded by Rev. Thomas Hooker immediately after his arrival from the Massachusetts colony, extended the hospitalities of his church and pulpit to the priest, and tradition says that Dr. Matignon preached on a Sunday evening.

Rt. Rev. Michael Tierney, died Oct. 5, 1908.

SPRINGFIELD DIOCESE.

In the early days of the Catholic church prior to the formation of the Springfield diocese the bishop of Boston radiated to all points of the compass on his ministering tours, journeying even to remote parts of western Massachusetts in a lumbering stage coach. The trips covered several days and were frequently characterized by hardship and privation.

In 1806 Fr. John Cheverus, who later became the first bishop of Boston, went by stage to Northampton to prepare two men for death. They were Dominick Daly and James Halligan, who were accused of murder and died on the gallows. The innocence of the men was proved 25 years later by the confession of a certain native of the Meadow town, who admitted on his death bed that he was the guilty man.

Mass was said for the first time in Springfield in 1830, the services being held in the home of John Sullivan on

lower Hancock Street in an old-fashioned house on what was a winding lane leading to Mill River.

The congregation numbered twelve persons and Fr. James Fitton, who stopped in town while on his way from Hartford to Worcester, was the celebrant. In 1846 Rev. George T. Riordan was appointed the first pastor of Springfield, and the church of the First Baptist society of Springfield was purchased by the Catholics for $3,500 and moved to a new site on Union Street in that city. This church was dedicated in 1847 by Bishop Fitzpatrick. Among the priests attending this dedication was Archbishop John J. Williams of Boston, then a priest. This church was known as St. Benedict's and was used up to the dedication of St. Michael's in 1861.

Fr. James Fitton was the builder of the first church within the lines now marking the diocese of Springfield. This was erected in 1835 at Worcester and was called Christ Church.

The building was of wood, the dimensions being 62 by 32 feet. Over the altar was a rude covering formed by rough boards which were used as a temporary shelter. The rest of the place was absolutely unprotected until the walls were raised and the building roofed. In two years from the beginning it was completed and paid for by the Irish laborers employed on the railroad.

Fr. John J. McCoy, who is an authority on the history of the Springfield diocese, says that he has talked with people who assisted at the first mass in Christ Church. This was made memorable by a relentless but picturesque thunderstorm which burst over the people at the elevation of the host. Three members of the parish who saw the approaching tempest ran for umbrellas and when it broke they held them over the altar and the head of Fr. Fitton, moving with him as he finished the celebration of the mass. Al-

though every one was drenched to the skin the religious enthusiasm was such that not a soul stirred. Fr. McCoy says:

"In 1836 Fr. Fitton made his home at Worcester and thus we have the first church and the first settled pastor within the confines of the Springfield diocese.

"The diocese of Springfield, embracing the counties of Worcester, Hampden, Berkshire and Franklin, was set off from Boston in 1870 and Rev. Patrick Thomas O'Reilly, pastor of St. John's church, Worcester, was appointed its first bishop. He was consecrated Sept. 25, 1870, by Archbishop McCloskey at Springfield. There were then 38 parish churches, 43 priests, 60 parochial schools, 12 sisters, one college and one orphanage.

"At the time of his consecration Bishop O'Reilly was 37 years old, and the youngest bishop in the country. When he became a bishop he had above all other qualities knowledge of the work to be done by his priests.

"The bishop had a large capacity for work. In the 21 years of his episcopate he confirmed the remarkable number of 77,000 persons, ordained many priests, laid nearly 100 corner stones in churches, chapels and schools, dedicated 45 temples to God and opened the doors of hospitals and orphanages to the sick and poor.

"On the death of Bishop O'Reilly Fr. Thomas D. Beaven, pastor of the Church of the Holy Rosary at Holyoke, was consecrated his successor."

Under his administration, houses of education have sprung up like St. Joseph's Academy at Pittsfield and Our Lady of the Elms at Chicopee, in charge of the Sisters of St. Joseph, and the mother house and normal training school for the same sisters at Springfield.

The greatest institution of learning in the diocese, Holy Cross College, was founded in the little seminary of St. James, built by Fr. Fitton in 1840. This small, two-story building and sixty acres of land adjoining were presented

by Fr. Fitton in 1842 to Rt. Rev. Joseph Benedict Fenwick, second bishop of Boston. The bishop called the fathers of the Society of Jesus to take charge of it in 1843.

PORTLAND DIOCESE.

The first attempt to establish a colony in what is now the state of Maine was made by the French in 1604, and the first mass was celebrated by Rev. Nicholas Aubry, who died the following spring. A second attempt was made in 1611, and mass was celebrated by Fr. Masse. In 1613 a settlement was made on Mt. Désert Island, but was suppressed by Capt. Samuel Argall of Virginia. In the words of Bancroft: "France and the Roman religion had appropriated the soil of Maine."

An attempt to found a new mission in Maine was made in 1619, and repeated visits were made by Catholic priests to what is now the coast of Maine, and in 1648 the cornerstone of a Catholic chapel was laid at what is now Castine, and was called Our Lady of Holy Hope.

In 1650 Rev. Gabriel Druillettes was empowered by the French authorities in Canada to confer with the New England colonies and to arrange if possible for a union against the Iroquois. He had previously labored among the Indians on the Kennebec, and twice visited Boston, and met the celebrated Rev. John Eliot, the great missionary to the Indians. In 1688 a permanent settlement was made at Castine.

In 1704-5 two expeditions from Massachusetts, one commanded by Col. Hilton and the other by Maj. Church, reached the village and burned the church, but it was soon rebuilt. In 1722 Col. Westbrook burned the church a second time. The troops tried to find Fr. Rasle, then sta-

RT. REV. LOUIS S. WALSH, D.D.
BISHOP OF PORTLAND

tioned there, but he had fled to the woods. They once came within eight paces of a tree behind which he was concealed. Another expedition was more successful and on Aug. 23, 1724, the missionary was shot and fell dead at the foot of a large cross which he had, according to tradition, erected in the middle of the village.

In 1730 another chapel was built on the Kennebec, but the seven years' war, from 1756 to 1763, was a time of trouble for the missionaries, and the church was burned and many of the Indians were killed.

The diocese of Portland, composing the states of Maine and New Hampshire, was formed in 1854, and Rev. Dr. David William Bacon became the first bishop. It was at a time of great excitement, Rev. John Bapst being tarred and feathered by a mob at Ellsworth. Bishop Bacon was consecrated in New York and was installed May 31, 1855, in Portland, and Fr. Bapst celebrated mass.

Bishop Bacon died in New York, Sept. 5, 1874, and was succeeded by Bishop Healy in 1875, who remained in active charge of the united diocese of Maine and New Hampshire, laboring with untiring activity until the division of the diocese in 1884, when New Hampshire became a separate diocese.

Bishop Healy died soon after celebrating the 25th anniversary of his consecration, and was succeeded by Bishop William H. O'Connell, who remained in charge of this diocese until he was made coadjutor to Archbishop Williams of Boston.

The present bishop, Rt. Rev. Louis S. Walsh, D.D., has already undertaken works of lasting importance, including the new convent for the Sisters of Mercy in the Deering district.

In the diocese of Portland there are one bishop, 102 secular priests, 21 priests of religious orders, 62 churches

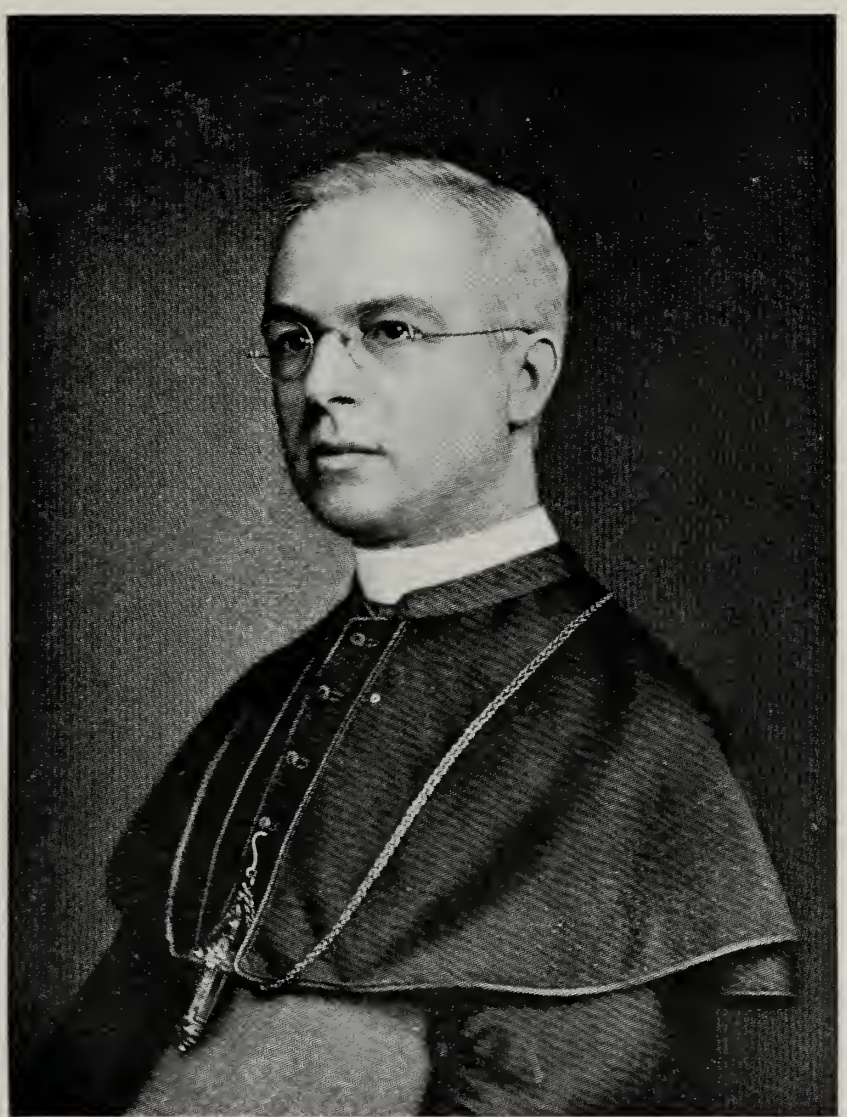
with resident priests, 51 missions with churches, a total of 113, 67 stations, 36 chapels, six brothers, 490 religious women, 19 students, one college, seven academies, 26 parishes with parochial schools, three schools for Indians, five orphan asylums, three orphanage schools, three hospitals, one home for aged women and a Catholic population of 123,547.

MANCHESTER, N. H., DIOCESE.

The history of Catholicity in New Hampshire shows a period of remarkable growth during the last half century. Immigrants, mainly of French and Irish origin, went there notwithstanding the fact that the penal laws of the state made New Hampshire no inviting field for Catholicity.

The first Catholic place of worship in Manchester was in Granite Hall on Elm Street. Fr. Daly, a missionary famous in his time, visited the city regularly for several years and said mass in the hall. In June, 1848, there were 500 Catholics in the city, and Bishop Fitzpatrick sent Fr. McDonald to Manchester to found a parish. The name of Fr. McDonald is revered wherever his virtues and his noble self-sacrifice are known. Linked with his name is that of Thomas Corcoran, the first teacher of the parochial school for boys in this city.

Fr. McDonald began the erection of a church which later had to be taken down as it was discovered to be unsafe, and the present St. Anne's church replaced it. This edifice suffered damage from the Know-Nothing riots of 1854. When Archbishop Hughes consecrated Rev. David W. Bacon, pastor of the Church of the Assumption of New York, as bishop of the Portland diocese, Manchester came under the jurisdiction of that See.



+ George Albert Guertin,
Bishop of Manchester.

But while Manchester made the most rapid strides in growth it was not the place of first Catholic worship, for Catholicism in the state has a venerable antiquity. The first mass in the state was said at "Oyster River," since called Durham, on July 18, 1694. It was at the time of the King William War, and on the evening before the Indians had made an attack on the settlement. Amid the scenes of bloodshed and strife mass was offered by Fr. Thury and Fr. Sebastian Rasle.

The first Catholic church in the state was erected at Claremont about the year 1825. It had a parish of 150 Catholics, who were scattered in a district of 15 miles. Its pastor was Rev. Virgil Barber, a convert. Mention is made by the chroniclers of a visit of Bishop Fenwick of Boston to this church in a stage coach, in which he confirmed them in their faith. On his homeward journey the coach was overturned and the bishop was obliged to travel all day in the clothes which were rent by the fall.

A church was erected at Dover two years later and on Sept. 26, 1830, the church was dedicated by Bishop Fenwick. There is no record of the church at Claremont having been dedicated, and it is reasonable to suppose that St. Aloysius' church was the first in the state to be consecrated.

In 1884—when Leo XIII created the new See of Manchester, and made Rev. Denis M. Bradley, who had been for four years pastor of St. Joseph's church, its first bishop, the church was raised to the dignity of a cathedral.

Catholicism began to take a strong hold in all parts of the state under the wise administration of Bishop Bradley. Fifteen years after his elevation the 45,000 Catholics had increased to 100,000. Bishop Bradley proved to be a wise executive, and at his death on June 11, 1904, Protestants and Catholics united to do him honor.

He was succeeded by Rev. John Bernard Delaney, who

had been his chancellor. Fr. Delaney was fitted both by education and training to fill the office.

Death called away the beloved prelate in June, 1906, and Rev. George A. Guertin, who had been for years pastor of St. Anthony's church in East Manchester, was appointed to the See.

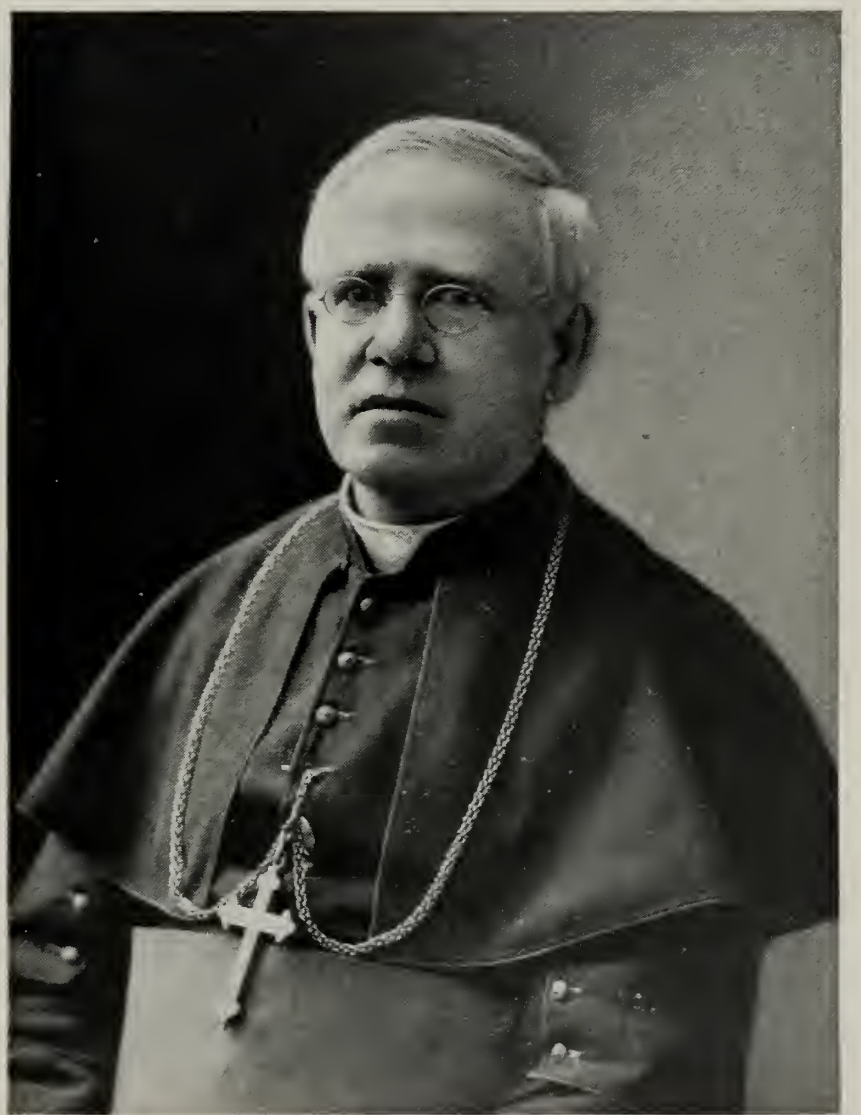
The recent census of the diocese, taken in the beginning of the present year, shows a population in the state of 127,613. There are 40 parishes, 126 priests and 69 churches with regular priests. The missions throughout the state have 24 churches and there are also 24 chapels. Four hospitals, four homes for aged women, five homes for working girls, one night refuge for girls, one infant asylum and seven orphanages, comprise the charitable institutions of the Catholics of the state. There is one college, five high schools for boys, six academies and 37 schools.

The city of Manchester alone has 39,497 Catholics, about 40 per cent. of the Catholic population of the entire state, and boasts the largest parish, St. Marie's, which has 10,183 parishioners.

BURLINGTON, VT., DIOCESE.

The early history of Catholicism in that territory now embraced by the diocese of Burlington is replete with stories of the very beginnings of the church in this country.

To maintain the authority of the king of France the viceroy of Canada ordered the erection of Fort St. Ann at Isle Lamotte in the early part of the 17th century. From the annals of the Sulpician priests in Montreal it is learned that the scurvy broke out among the soldiers of this garri-



THE LATE RT. REV. JOHN S. MICHAUD, D.D.

son in 1666 and that Fr. Dollier de Casson went to minister to their spiritual wants. This is the very first occasion on which the holy sacrifice of mass was ever offered up in Vermont. The chapel within the fort was the first sacred edifice in the state and one of the first in the United States. The ruins of the fort have recently been unearthed and the location of the chapel discovered through the efforts of Rev. Joseph Kerlidou, recently deceased.

In 1667 a mission was preached by three Jesuit fathers who proceeded thence down the lake to Guadavangue, in New York state, the scene of Fr. Jogue's martyrdom.

Up to this time there was no diocese in all North America. Mgr. Laval, who in 1674 became first bishop of Quebec, made his first visit into the United States as vicar apostiloc in 1668, when he probably administered confirmation and said mass at Fort St. Ann. Thus Vermont claims the honor of the first episcopal visitation and functions in New England and possibly in the United States.

The first American prelate to set foot on Vermont soil was Rt. Rev. Benedict J. Fenwick, second bishop of Boston, who, in June, 1826, made a trip to Windsor and ascended Ascutney Mountain to ascertain if the project of Rev. Virgil Barber of Claremont, N. H., to erect thereon a girls' college was feasible. The record has it that the bishop "ascended the mountain amid many hardships and copious perspiration." He decided that the plan was not practicable, and returned to Boston, making the trip both ways, it is said, by stage coach.

The first resident priest in the state was Rev. Jeremiah O'Callaghan, who came to this country from Cork, Ire. In 1830 he was sent to Vermont by Bishop Fenwick with instructions to "visit successively Wallingford, Pittsford, Vergennes and Burlington with such other places in their neighborhood as may have Catholics abiding in them." He

settled in Burlington and his field of labor extended from Rutland to the Canadian line and from Lake Champlain to the Connecticut River. Rt. Rev. J. S. Michaud, the recent bishop of Burlington, was baptized by him in 1843.

The introduction of railroads greatly increased the population of the state, and at a meeting of the bishops of the province of New York in 1852 it was decided to ask the Holy See to erect Vermont into a diocese with Burlington as the titular city. Bishop Fitzpatrick of Boston proposed for bishop of Burlington Very Rev. Louis de Goesbriand, Vicar General of Cleveland, O. Fr. De Goesbriand was preconized July 29, 1853, that being the date of the erection of Burlington into a See.

After serving 59 years as a priest and 45 years as a bishop, weighed down with age and infirmities, he surrendered the diocese to John Stephen Michaud June 29, 1892. After a few years in retirement at St. Joseph's orphanage he died.

Bishop Michaud, who died Dec. 22, 1908, was a native of Burlington, born of an Irish mother and a Canadian father. He was acting as pastor of his parish at Bennington when he received his appointment as coadjutor.

The present population of the diocese is 75,953. Last year the school population was 6096. There are 99 priests, 95 churches, 21 parish schools and two orphanage schools.

FALL RIVER DIOCESE.

The Catholic diocese of Fall River is the most recently organized of those within the jurisdiction of the archdiocese of Boston, it having been created on March 12, 1904.

RT. REV. DANIEL F. FEEHAN, D.D.
BISHOP OF FALL RIVER

It includes the counties of Bristol, Barnstable, Dukes and Nantucket, and was set off from the diocese of Providence. Previous to the creation of the latter it was part of the Boston diocese.

In the early days the Catholic population of southeastern Massachusetts was meagre and scattered. In the early 20's Taunton was what might be called the frontier in this section of the state in-so-far as the settlement by people of that faith was concerned. It was not until 1822 that the first Catholic family established a home in the city of Fall River, where in 1829 the first mass was celebrated in the kitchen of that family with a handful of their co-religionists who had, in the meantime, settled here as worshippers. The first parish was organized in 1834.

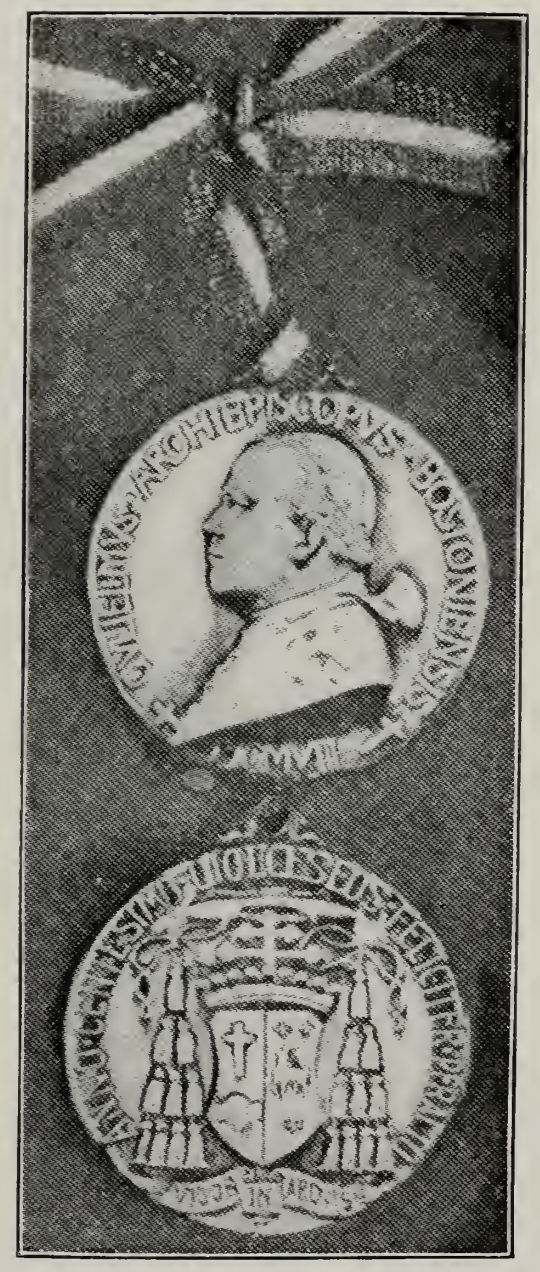
The records show that a chapel was established in 1820 in New Bedford, where there was a small colony of Catholics, made up of men engaged in the whaling industry and their families. Later New Bedford was made a mission of the Fall River parish, and remained such for several years.

With the extensive development of the manufacturing industries and the great influx of immigrants from Ireland in the decade preceding the Civil War and in the years immediately following it, the Catholic population in this portion of Massachusetts increased rapidly and it was found desirable to detach a portion of it from the Boston diocese and annex it to the newly created diocese of Providence. So rapid was the growth of the church in the Massachusetts section of the diocese thereafter, and so onerous had become the burden and responsibilities of Bishop Harkins that on his recommendation the present diocese of Fall River was created in 1904.

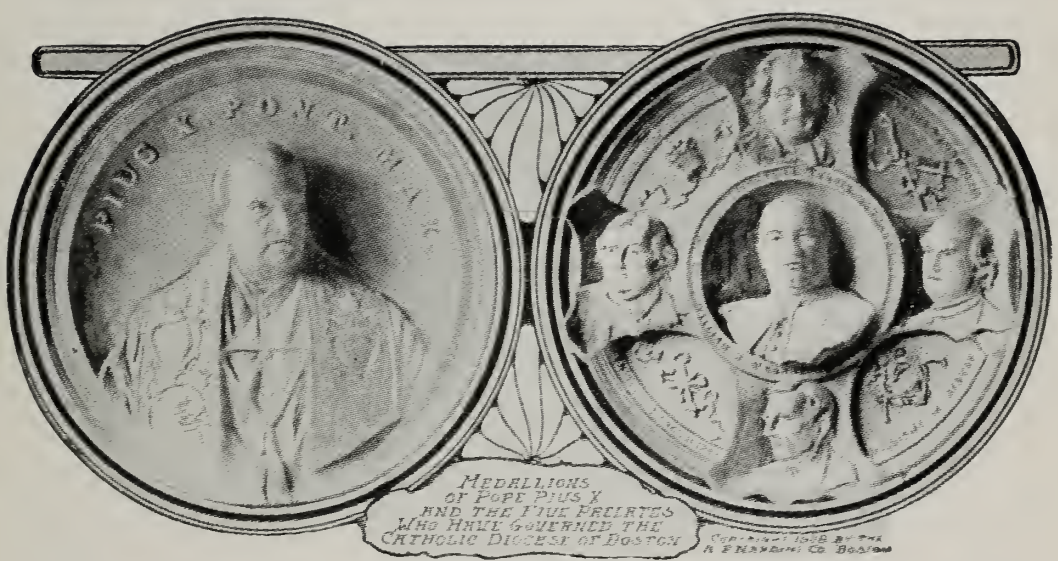
The first bishop was Rt. Rev. William Stang, at that time pastor of St. Edward's church at Providence. He

was consecrated bishop May 1, 1904, but less than three years later was stricken with an illness which resulted in his death on Feb. 2, 1907. On July 2 of the same year the present head of the diocese, Rt. Rev. Daniel F. Feehan, then pastor of St. Bernard's church at Fitchburg, was appointed his successor and consecrated in September, 1907.

The Catholic population of the diocese at the time of the last church census was 151,000 souls.



SOUVENIR MEDAL WORN BY HUNDREDS OF THOUSANDS
OF BOSTON CATHOLICS DURING THE
CENTENARY CELEBRATION



AN INTERESTING SOUVENIR OF THE CELEBRATION DESIGNED BY A. P. NARDINI

The Boston Pilot Now Owned by the Archdiocese.

One of the most interesting events in connection with the celebration of the centenary was the announcement made by Archbishop O'Connell, in the Boston Pilot, Oct. 31. The announcement is as follows:

TO THE PUBLIC.

It gives me the greatest satisfaction to announce that the Archdiocese now publishes and controls a paper of its own. The Pilot, successor of The Jesuit, founded by Bishop Fenwick, is now the official organ of the Diocese of Boston, representing its interests, chronicling its events and publishing its official acts.

The need of such an organ, reliable in its official information, definitely responsible in its management, capable and efficient in its representation, has been keenly felt.

No need to specify that this paper will be neither infallible nor faultless; but it will, we feel assured, be truly and loyally Catholic in spirit and in tone, and truly and loyally American in civil allegiance—two characteristics requisite for a Catholic paper intended for those Catholics who are also American citizens.

In its pages we trust that every child of the Church will find edification and instruction, and that the general public will find there useful information.

The Catholic citizen is found in every avocation. The public official, the lawyer, the doctor, the merchant, the

laborer, all have need to know what is the Catholic viewpoint in all great moral questions, in the social order and in his local environment. The short sermon on Sunday is all too brief to permit of detailed argument and lengthy application. Besides, the good old custom of the family pew at the High Mass is unhappily apparently passing.

Unless we be willing to sit by inactive and indifferent spectators while the Faith is threatened with weakness from a thousand influences about us, we must bestir ourselves and do something more than praising the past, which, however, good and excellent it was, is past; and which after all was the achievement not of ourselves, but of our fathers and mothers.

I appeal to every head of a Catholic family in this diocese to see to it that The Pilot is welcomed into his home, to be there a reliable and potent force in maintaining the sacred influences of the Faith. The Pilot makes its advent modestly and without boast. Under diocesan control, however, it will be no uncertain voice, and no unsteady force for Catholic life and action. It hopes by support and experience to grow in usefulness and authority, so that the great principles of the spiritual life of the Church and the foundations of good government may become better known and more strongly safeguarded.

Whoever, therefore, in the smallest way assists The Pilot to this end is doing a work for God, for home and for country.

W. H. O'CONNELL,
Archbishop of Boston.

St. Augustine's Chapel.

The Oldest Catholic Edifice in the City.—Mass is Celebrated There Once a Month.

The oldest Catholic edifice now standing in the archdiocese of Boston is St. Augustine's chapel in the cemetery on Dorchester street, South Boston.

In 1818, after the death of Fr. Matignon, Bishop Cheverus bought the land now constituting St. Augustine's cemetery and erected on it a small brick building which was first used as a mortuary chapel, and in 1833 consecrated as a church by Bishop Fenwick.

It was subsequently altered and somewhat enlarged, but it presents today the same general appearance which it had at first.

Before 1818 there was no Catholic burying ground in Boston. The money for the land and the chapel was raised by Fr. Lariscy, an Augustinian friar and in his honor Bishop Cheverus named the cemetery. The chapel was a regular place of worship until the dedication of St. Augustine's church in 1874.

On the first Monday of each month, however, a mass of requiem is still celebrated at the old altar in the chapel for the repose of the dead who are buried in the vaults and in the cemetery, which, through the efforts of the St. Augustine's Cemetery Improvement Association, is kept in excellent condition.

Outside the chancel rail, in separate vaults along the sides of the chapel, are interred the bodies of priests, many of whom were prominently identified with the early history

of the diocese. Their names, with year of death or interment, are as follows:—

Revs. F. A. Matignon 1819, Hilary Tucker 1872, John W. Donohue 1873, John B. Purcell 1873, E. F. Gerbi 1873, G. A. Hamilton 1874, Bernard O'Reilly 1875, Stanislaus Butex 1875, A. S. Healy (brother of Bishop Healy) 1875, N. J. O'Brien 1876, Michael Lane 1878, J. T. Dennehy 1878, A. I. Conterno 1881, J. B. F. Boland 1882, William Walsh 1883, B. O'Donnell 1884, John Wall 1886, W. A. Blenkinsop 1892, Leo P. Boland 1892, D. J. O'Donovan 1892, Michael Moran 1894, E. E. Clexton 1897, J. J. McNulty 1900.

In the cemetery lie the bodies of Rev. Patrick Byrne, ordained by Bishop Cheverus in 1820, first pastor of St. Mary's, Charlestown, died in 1844; Rev. Thomas J. O'Flaherty, brilliant scholar and orator, famous for his controversy with Rev. Lyman Beecher in 1831; Rev. Thomas Lynch, said to have been first pastor of the chapel (although some authorities give Rev. Fr. Drummond as the first pastor), and later the builder of St. Patrick's church, Northampton street; the parents and the sister of Bishop Fitzpatrick; the parents of Archbishop Williams; Robert Magner, one of the original parishioners of the Franklin street church, and Patrick Donahue, with several of his relatives.

Thomas Murray, whose descendants are still living in South Boston, was the first sexton of St. Augustine's chapel. He was an intimate friend of Fr. Matignon and of Bishop Cheverus. He moved to South Boston in 1834, and built the house in East Fourth street in which his daughter-in-law and his grandsons now live.

The chapel built of brick, is cruciform in shape, with a small altar in the apse. There are also a small choir gallery and two small vestries. Its slated roof and its gothic windows give it a quaint and picturesque appearance.

Editorial Comment.

THE CATHOLIC CENTENARY.

Catholics of New England are looking back in these days through 100 years of the history of their church, and Boston, the chief center of its government for many years, is celebrating the centenary of the appointment of its first bishop. Prayers of thanksgiving are being offered for the material progress of the church and its members, and on Sunday next, at the suggestion of the archbishop, a public parade of thousands of the male members of the church will take place to show to the world that the faith of their fathers is still alive, and that all classes are united in their allegiance.

There is much pleasure and some pain in the retrospect of those 100 years. When the first bishop was appointed there was but a handful of Catholics throughout New England, and of these Boston had the greater number. Poor, and living among a people who for the most part were antagonistic to them, and whose minds had been prejudiced against them through the well-meant teachings of their forbears, the Catholics were a people apart.

Without regularly settled spiritual advisers and instructors, depending on the occasional visit of a missionary from Canada, these people held up and suffered in silence, sustained by the consciousness that one day their neighbors would know them better and acknowledge their value as Christians and citizens. With the appointment of Cheverus the dawn of that day began. He found his diocese poor in numbers and in purse, but willing; and his gen-

tleness of birth, education and tact soon made an opening in the cloud that surrounded the Catholic colony. Strengthened by the presence of Cheverus and his faithful companion, Matignon, and encouraged by their words and example, the little flock began to manifest the courage that had sustained them in silence up to that time.

Backed by the members of his flock, Cheverus sought to find for them a place where they might worship according to the ritual of their church. It was to be the first home of the Catholic soul in this new country. The seed planted on that day has borne a wonderful fruit, and the lesson taught by the zealous missionary has been repeated to the children and grandchildren of those who were there and to the immigrant who came later. From it have sprung the charitable institutions, the schools and academies and the churches that make the architectural ornaments of the great Catholic monument.

Each of these tells in its way of the charity and faithfulness of the Catholic laity from whose slender means came the offerings to build and sustain them, and of the zeal and energy of the clergy who found time in spite of their multitude of spiritual labors to instill into the hearts of their flocks the great lessons of love for the poor and unfortunate, and the necessity of a spiritual teaching from early childhood for real success in life. This success has followed, and today instead of the handful of distrusted Catholics there are thousands, respected, trusted, and admired for the ability they display in the highest positions in business and profession and for their fidelity in positions of trust.

The example of the bishops and the lessons they and their clergy have taught have borne fruit a hundredfold, and the Catholic layman and the Catholic clergy of Boston and New England may well look back with admiration on

the work of their forefathers, directed by the gentle Cheverus, the equally charitable and zealous Fenwick, the brilliant Fitzpatrick, and Williams, the pious, reserved and untiring worker whose virtues and zeal are so well known, and in whose administration the most wonderful growth of church and people took place.

His death left the reins of government in the hands of the present archbishop, William H. O'Connell, whose executive ability has been tried and proved in one of the most important institutions of the church in Rome, and whose zeal and knowledge of the world and its events will aid him in fostering and developing what his predecessors have wrought, his hands strengthened and sustained as were theirs, by the generosity and fidelity of his flock.—*Boston Daily Globe*, Oct. 30, 1908.

THE ARCHBISHOP'S NOBLE MESSAGE.

The sermon delivered by His Grace the Most Reverend Archbishop at the opening function of the Catholic Centenary of Boston rose to the full height of the occasion. It was marked by a nobility of thought and a comprehensiveness of exposition that laid bare with a master's touch the true significance of the historic event which was being celebrated. It breathed forth a spirit of charity as wide in its scope and sympathy as the charity of the Church. Public expectation in regard to this historic pronouncement has been turned into admiration for the power and sympathetic grasp with which the theme was handled.

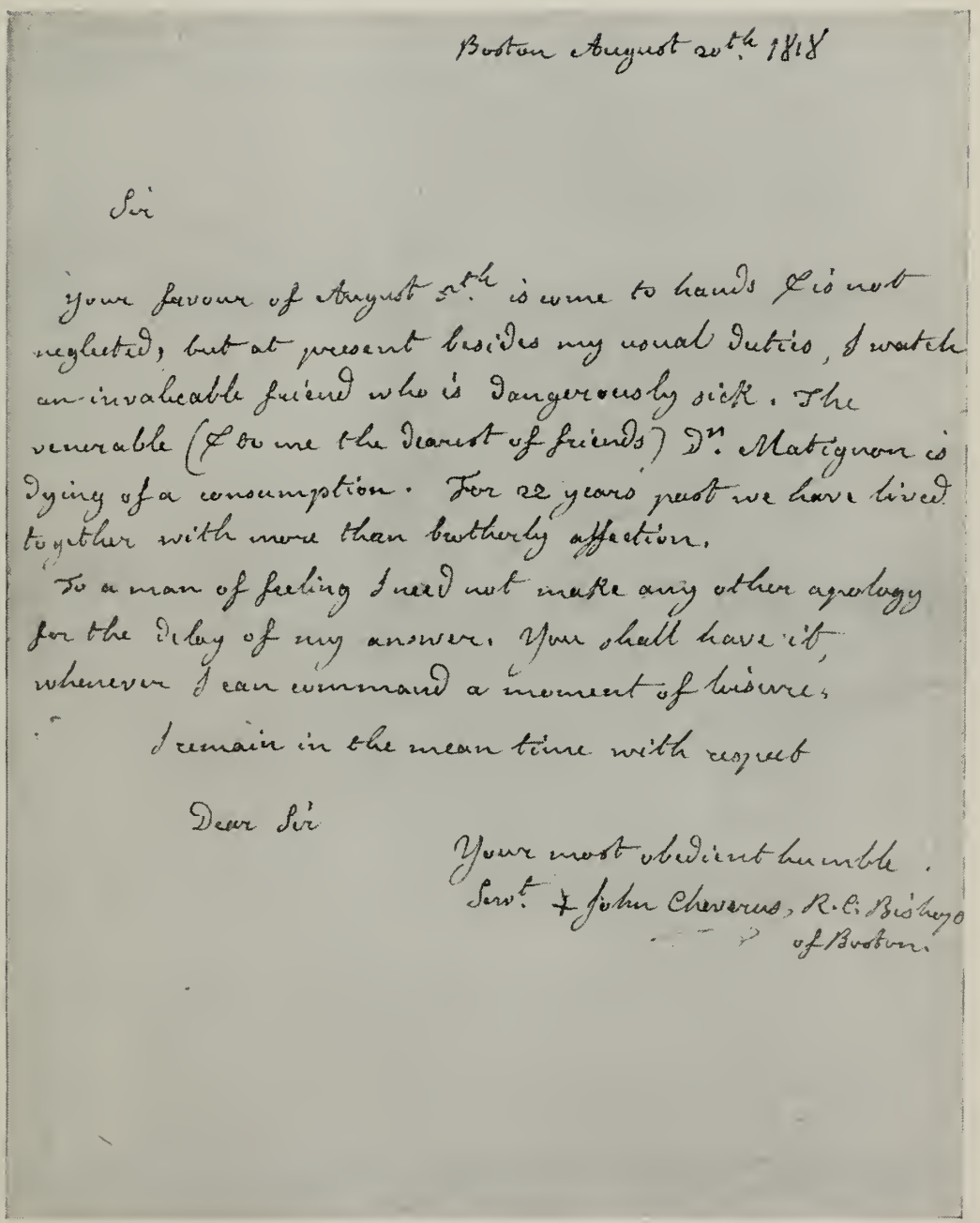
It was a tracing back to beginnings; not to rest in the past but to derive inspiration and light for the problems of the present. The juxtaposition here of the Puritan and the Catholic, the source of so much bitterness in the past,

was the bold issue selected by the Archbishop for treatment. It is a subject beset by many difficulties and many a pitfall lurks in it for the feet of the unwary explorer; but never, we venture to say, since Puritan and Catholic have lived together, has it been faced more honestly or discussed more tactfully or with greater mutual benefit to each than in this discourse, which will make memorable for this community the celebration of the establishment of Boston's Bishopric.

The luminous explanation of the religious animosities of the past with their present remnants, ought to go a long way in smoothing the path which leads to a better mutual understanding. The old jealousies of former years were traced back to their beginning, and were found to have had their birth in misconceptions and misrepresentations which had their origin in the fierce political partisanship which formed the dominant element in the religious changes of the English people in the sixteenth and seventeenth centuries.

The folly of keeping up feuds which are so baseless and so detrimental to the common welfare was forcibly pointed out. They proved in the past an impossible ideal upon which to build a commonwealth; and future progress will be commensurate with the gradual giving up of narrow views and the substitution in their place of the broader, all-embracing charity practised by the Church during her career in Boston of these last hundred years, and still preached by her priests, the legitimate inheritors of the spirit which guided Cheverus, Fenwick, Fitzpatrick and Williams in the days of persecution and trial.

The gulf between the Catholic and Puritan has been very much narrowed. It must still be entirely bridged over. Catholics on their side may best accomplish this beneficent work by lighting their torches at the tombs of their moral



Boston August 20th 1818

Sir

your favour of August 5th is come to hands I'is not neglected, but at present besides my usual duties, I watch an invaluable friend who is dangerously sick. The venerable (I owe me the dearest of friends) Dr. Matignon is dying of a consumption. For 22 years past we have lived together with more than brotherly affection.

To a man of feeling I need not make any other apology for the delay of my answer. You shall have it, whenever I can command a moment of leisure.

I remain in the mean time with respect

Dear Sir

Your most obedient humble
Servt. ✝ John Cheverus, R.C. Bishop
of Boston.

FACSIMILE OF AUTOGRAPH LETTER OF BISHOP CHEVERUS

heroes, who have blazed the way before them by giving an example of patience and forbearance that could only spring from their confidence in the ultimate power of the Catholic faith to overcome all difficulties.

Were it not for this serene faith and their sublime example and exhortations for peace, the pages of New England's history would have been disfigured with many more deeds of violence than they have at present to record. The same spirit of indomitable faith animates the Catholic body of today in the face of new problems. The Church's charity is not bounded by racial lines, and she begins the work of tomorrow among the diverse populations which have reached our shores with an unfailing confidence in being able to harmonize into real unity these divergent elements.

This pronouncement of Boston's second archbishop is a noble appeal to every class in the community to do its share in contributing to the common good by mutual understanding and good-will. It is a message conceived under the influence of a noble charity, and expressed in elevated and luminous language. It is a bugle call from the heights to all who are breathing the miasma of the swamps below to come up higher and stand upon the mountain, where the atmosphere is purified from all contagion by the refreshing breath of Christian charity.—*Boston Pilot*, Oct. 22, 1908.

BOSTON CATHOLICS AND THE NEW CENTURY.

Elsewhere in this issue, The Republic summarizes anew the history of the Catholics' early trials and eventual triumphs in Boston. It devotes a special article to the work

of a distinctly American Catholic generation, 1883-1908, during which the population of the diocese trebled, and its institutions, ecclesiastical, educational and charitable, almost kept pace with the numerical growth.

Some may credit a vast amount of this growth to immigration. Some of it is undoubtedly due to this cause; for we now have nationalities strongly represented in the Church here who were numerically insignificant or utterly unknown twenty-five years ago.

The fact, however, remains that the Irish-American Catholic, the descendant of the Catholic pioneers, is still tremendously in the lead numerically, and that the work of the passing generation is mainly the tangible results of his faith and piety. Far be it from us to glory in mere numbers, or to take merely the proof of our intellectual prominence, our political influence, or our material prosperity as the test of our value in God's sight and to the city and state of our home.

Archbishop O'Connell, in his Centenary sermon on the opening day of the celebration in the Boston Cathedral—his greatest utterance—struck the true note. He dwelt on the past, even on the bitter days of persecution, but only to find the reasons for the dreadful gulf which at the outset lay between the Puritan and the Catholic, and which, though materially narrowed, is not yet bridged.

The Archbishop showed with statesmanlike calmness and precision that the Catholic, so hated of the Puritans, was an imaginary being, the product of a variety of causes into which the sacred name of religion was dragged, but which in their sum total was mainly political. He praised the virtues of the Puritans, their abiding faith in God and their wholesome fear of His judgments, their ideals of civil government and their respect for law.

The Puritans have passed away; but their work of abid-

ing value remains. Their descendants remain, a small body as compared with the hosts of Catholics, nearly three millions in the Province of New England, from the little group of one hundred gathered under the gentle rule of Cheverus and Matignon in the beginning of the nineteenth century. The perils which confront the Catholics of today are far different from those which their fathers met and overcame. In the swing of the pendulum from the stern intolerance of the Puritans, their descendants, we must confess, have lapsed largely into rationalism and religious indifference. They are few in numbers relatively, but, let us add, they still hold the wealth of Boston and the section and the influence which wealth gives. It is easy, therefore, to understand the Archbishop's contrast of the Catholics' perils in 1808 and 1908. "The faith of the immigrant . . . stood the test of reviling. The faith of his children must stand the test of indifference and flattery."

Again, another much needed warning from the Archbishop. The Puritan wanted the land for himself alone. His charity was for his own kind. But we, of the predominant Catholic element, let us have no race prejudices. Where there was hardly more than one race in evidence among the Catholics a century ago, there are now a dozen. "Your Church is Catholic—so let your charity be."

For the rest, drawing fair example from the heroes of the episcopate, the priesthood and the laity who preceded us, let us commend our faith to our friends across the narrowing gulf by the spiritual heroism which they admire even when they understand it not, and by those natural virtues practised from spiritual motives which they always understand. So shall we abide in peace together; so shall the gulf be finally bridged, and the triumph of the Cross unite us in one common joy and hope.—*The Republic*, Oct. 31, 1908.

The sermon of Archbishop O'Connell and the address of Gov. Guild were enough in themselves to make most notable the centenary celebration of the Catholic diocese of Boston. The archbishop gave the occasion a great keynote in his lofty declaration of the duty of broadest charity and brotherhood. The governor's fine tribute to the spirit of the one hundred years' work and that which animated the present, most strikingly supplemented it. It is a great expansion the century has seen, but in the breadth of feeling toward the next one hundred years in common work for the building of best citizenship promises even more.—(*Boston Evening Record*, October 29, 1908.)

A NOBLE UTTERANCE.

New England Protestants may not assent to the diagnosis of Puritanism's present weakness, or the prediction of Roman Catholicism's domination of the future, as presented in Archbishop O'Connell's sermon yesterday, but they will appreciate fully the thoroughly modern, irenic and statesmanlike utterance of the archbishop, his unprecedented admissions respecting the worth of Puritanism and the Puritans, his plea for bridging the chasm that has divided Christians, and his insistence that the Catholic church of to-morrow must be as broad racially in the new New England as it is universal in its mission and in its status in the world at large.

The archbishop's sermon, at the celebration of the hundredth anniversary of his diocese, was thoroughly Christian, thoroughly statesmanlike, one of the broadest and most inspiring utterances to which this community has

ever listened. Much depended upon the note struck in this sermon opening the new century's life. The opportunity was rare. Would the new leader look back or foward? Would he accentuate differences or emphasize agreements? Would he challenge the historic traditions of the New England that was, or prescribe for the New England that is and is to be?

The answer is an utterance, which will be influential far beyond the bounds of New England. It will enhearten the hopes of Christian clergy of every name, who are face to face with the aggressive, united evils of the time, degeneration in the rural districts, corruption and vice in high places and in the city slums, clergy who realize the folly of the fratricidal strife which Christians carry on, shouting ancient slogans, in the face of their common and ever-living foes. It will summon Yankee and Teuton and Celt, Protestant and Roman Catholic, to the task of shepherding the incoming races of southern and southeastern Europe and western Asia now invading the manufacturing towns and country, and the task of making them as loyal and intelligent Americans as the descendants of the first English and Irish settlers have become. It will prepare all disputants of the future, whether Protestant or Roman Catholic, to carry on their discussions with the consciousness that they are being watched as to their purity of motive and their sincerity of method; it will hasten the day when citizens of all faiths will recognize that both authority and freedom, fellowship and independence, oversight and self-government, institution and individual, have their place in the ideal ecclesiastical polity and religious communion.

The archbishop's sermon was prophetic of a drawing together of conservative men of various religious beliefs and experiences, who yet agree in loyalty to and defence of a code of ethics as to personal and family life, and the struc-

ture of society which is now assailed and assailed more aggressively than at any time in centuries. The ethic of Christianity is assailed today, both as theory and as practice, both as to its possibility and its desirability; and this being so, it is folly to fight over issues of the past, whether of theology or polity, ritual or race. Puritan and Catholic, as Archbishop O'Connell says, "have lived on the same street, under the same roof, for a century, and it is a high time for a clear understanding—not for myths and fables" —on either side. Archbishop O'Connell refuses to be influenced by "what Stuart courtiers or Tudor flatterers did to set brother against brother," as he stands in the presence of the experience that Catholics like Cheverus, Fenwick, Fitzpatrick and Williams have had with sons of Puritans like Channing, Shattuck, Higginson and Hoar. "My life is now and here," he says; and facing the perils that come when indifference, flattery and worldly prosperity follow obloquy and poverty, he calls on his own immediate followers to a breadth of sympathy that will rise above race and past antagonisms, and, while "fearing no enmity, create none."

A sermon of this tenor and weight deserves widest circulation throughout the country. It marks a new era of formal recognition by the Catholic of the sincerity of the Puritan's faith and the work he did as a state-builder and as a framer of a type of civilization where Catholicism has flourished as it has not where allied with the state. It indicates that the metropolitan of the New England Catholics intends to make it easy for believers in the moral authority of Christ, and the worth of his example and truth, to unite against the neo-paganism of the present and the future.—*Boston Herald,* October 29, 1908.

THE CATHOLIC CENTENNIAL.

Archbishop O'Connell Opens the Celebration with an Epoch-Making Sermon.

The hundredth anniversary of the establishment of a Catholic diocese in Boston is an historical event of national importance, but aside from this, the exercises, which begun yesterday, would compel general attention if only for the sermon of Archbishop O'Connell, who, brushing aside the immaterial, went straight to the heart of the matter at interest.

The Metropolitan of New England Catholics painted in sober colors the strength and weakness of the Puritans, their fervid faith and narrow limitations, and as temperately told the trials and sufferings of the Catholic few who came unwelcomed to an alien land, and predicating a time and a way, when the bigotries of race and religion will be reduced to the minimum, and the only contest being how the nation and God could be best served.

The celebrations at New York and Philadelphia held this year produced no such noble ringing note as this; the lesson that whatever estrangements have existed were born of ignorance and are being displaced by enlightenment was emphasized, and was coupled with the declaration that as the world grows in knowledge and true wisdom its people can look on the future with hope and not despair.

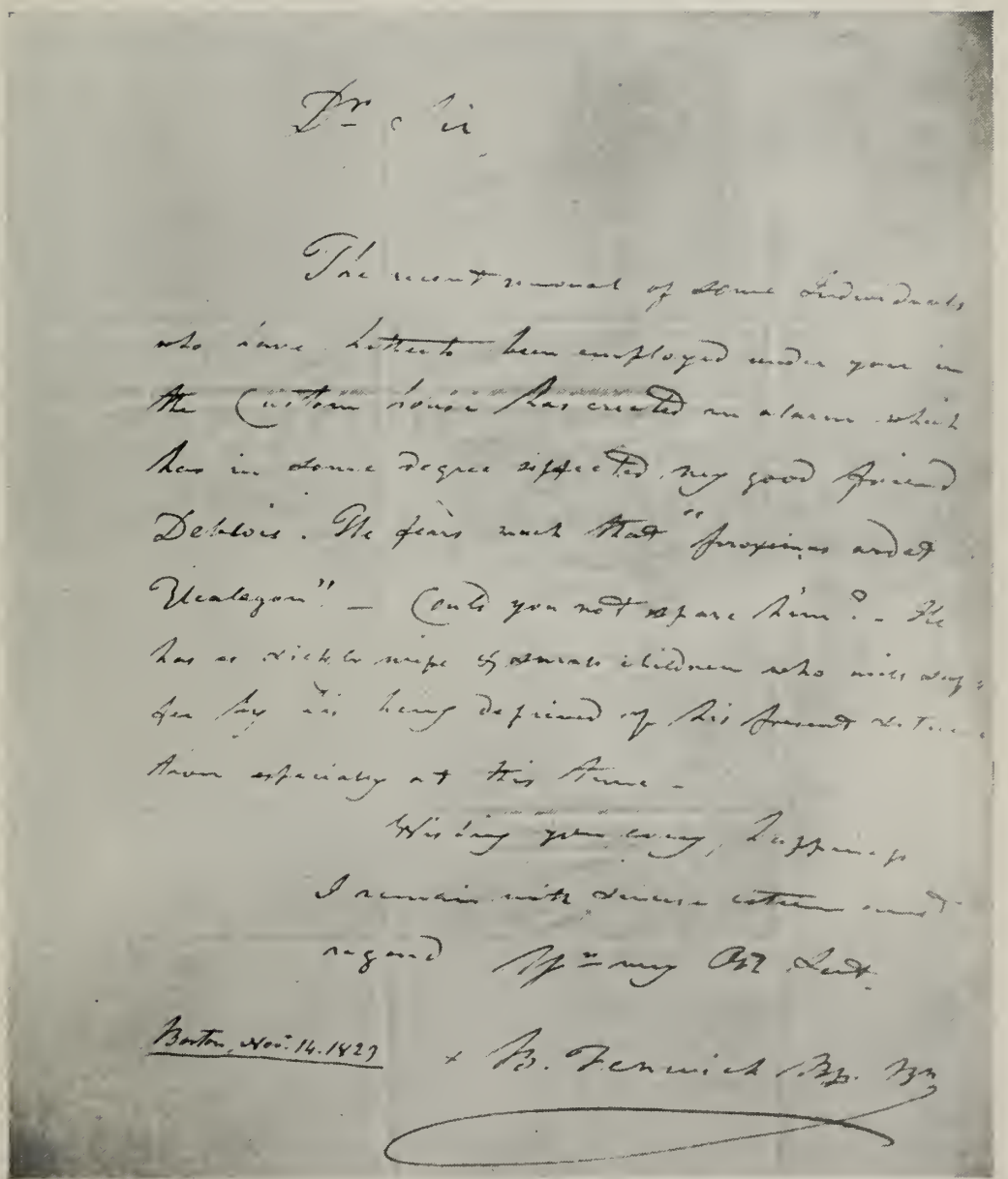
The spirit animating the Puritan was that which made Abraham ready to sacrifice Isaac at the command of God; it brought from the dolorous Jeremiah the prophecies of the fall of Judea; it was the primitive and tribal spirit of Mosaic days which made the good God an avenging Jehovah rather than a heavenly father.

The strength and weakness of humanity, right and wrong, freedom and slavery, heroism and timidity, have always acted and reacted on the history of the race. The violence of the Athenian mob saved Socrates from oblivion; North and Castlereagh gave Emmet a martyr's crown and his country an imperishable aspiration; the obstinacy of George the Third gave Washington to history and a new dispensation of hope and freedom to the world; slavery and its arrogance gave America the immortal Lincoln; and the unwisdom and intolerances of Puritanism prepared the world for their antitheses, freedom of thought, speech and religion.

The lesson of Archbishop O'Connell's sermon is that the chasm of religious bigotry is growing narrower, the dividing lines of race are vanishing. Jew and Christian worship the same God on this New England soil. The flowers and winds in season speak the same lessons to their hearts, and all are devoted to the same inspiring passions—the love of God, on whom they depend for guidance and support, and the love of country. The power that directs the subtle chemistry, which plants the coal to return to man heat, light and shelter, and which sends with such accuracy a star on its flight that its exact location a thousand years hence can be determined, will not fail to make great those who believe in Him and obey His decrees.—*Boston Traveler*, Oct. 29, 1908.

BOSTON CATHOLIC CENTENARY.

The celebration of Boston's Catholic Centenary will remain as the one historic event in the annals of the Church at the opening of the present century. Never before in the history of the See has there been aroused such widespread interest in the work of the Church and the strength-



FACSIMILE OF AUTOGRAPH LETTER OF BISHOP FENWICK

ening of faith and deepening of zeal occasioned by this celebration will produce their effect for many a year to come.

Stretching back over a period of one hundred years which this celebration calls to mind what a marvelous growth is revealed to view. The tiny mustard seed planted by the few husbandmen has indeed put forth its shoots above the ground, and despite the stress of storms which beat upon them at times with great violence it has become the stately and majestic tree. The Church, which a hundred years ago was almost negligible quantity in the community has become a great centre of power and influence, recognized as such by men of every religious persuasion.

The land is covered with her churches and institutions, and three is scarcely a community in New England upon which the shadow of cross-topped spires does not fall. Her wonderful fecundity is the most striking phenomenon of New England life during the past century, the fact that is emphasized and brought out into bolder relief by this centennial celebration.

Her material development has been great, and the proof of it meets our eyes in every direction, but far and above her material grandeur is the moral influence in the community. She has lifted up her people to a high plane. She has stirred within them their best and noblest sentiments, and while inspiring and presiding over this social progress of her children has kept them steadfastly faithful to the revealed teaching of the Saviour, of which she is the custodian and interpreter.

As a result of her work the Catholic body in New England today is the most compact, coherent and numerous Church of Christian believers that there is in this once Puritan commonwealth. They are the great conservative force in the community standing together for the conse-

crated beliefs of mankind, as these have been handed down uninterruptedly by generation after generation ofChrist's authentic teachers. In the face of the fears and alarms for the future of Christian truth that trouble the souls of so many outside her communion they present a solid and unbroken front in defence of the inherited faiths of Christendom.

In this fact lies the secret of the Church's strength and growth in this community. The heritage of the Catholic faith is and has been for these last hundred years held by Catholics at its proper value. For them it has always been the priceless blessing. All things else in comparison with it rest on a lower grade. It is this characteristic of the faith that gave courage and perseverance to the early pioneers of Catholicity in New England, and it is this same unfailing quality that inspires her leadership today in the face of the many new and complex conditions of our modern life.

Catholicity, which came here to an inhospitable surrounding, has proved her worth and today stands forth as the greatest conserving influence in this community of sound moral principles and economic standards, in which alone lies the hope for the future of our democratic institutions.

The signal triumph of this celebration is the fact that Catholicisim in New England has been able at this opening out of a new page in her history to produce from out its own body a man and leader who, with strong an dsure mental grasp and with resolute will, and with a faith as strong and deep in the mission of the Church here as any of her early pioneers, is the upholder of religious, moral and civic ideals which safeguard as never before in the history of this community the best interests of the Church and of the State. (Boston Pilot, Oct. 31, 1908.)

ROMAN CATHOLICISM ON PARADE.

Sunday's great parade of the laity of the Roman Catholic Church will convey to citizens generally, as only a long procession can, some realization of the significance of the centenary of the archdiocese of Boston. But the impressive and varied services of the week have been no less truly an exhibition of the distinctive qualities and far reaching purposes of the Church. The splendor of ceremonial, the elaborate insignia of office, the always fascinating emblems of the inner mysteries of the faith, in fact all the devices and forms of appeal which the Roman Church knows so well how to employ—that a Church believing in minuteness of ritualistic observances and in the centrality of the priestly function has a right to employ—have been called into requisition to mark this milestone. We have had such massing of prelates and priests, such a convening of members of the various orders, as well as of the rank and the file of the priesthood, as is seldom witnessed in an American city. From the solemn and churchly service in the Cathedral Wednesday morning to the popular and enthusiastic assemblage in Symphony Hall, it has all been a remarkable demonstration of the place Roman Catholicism has come to hold in the life of this once Puritan city. Protestantism certainly has nothing to offer comparable with it, and can have nothing under its present conception of religious truth, split as it is into many divisions.

In all probablity something more was designed by this celebration than an enheartening of the already faithful. That surely will be one of the results of recounting the history of the steadily advancing Catholic cause in Boston and New England, and of calling attention anew to its present numerical superiority, to the favor in which it is held by high officials of the city and the State, and to the appar-

rent absence of anything like the old-time rancor and animosity. But unless we misread the motives of the Archbishop and his chief advisers they have been glad to utilize this anniversary for the purpose of making an impression upon persons not now identified with Roman Catholicism, still somewhat suspicious of its purposes, fearful, maybe, that its success and growth would mean eventually encroachments upon dearly-bought liberties. To disarm and win over such was evidently one object of the irenic and masterful sermon by Archbishop O'Connell. If he went no further back in history than suited his immediate purpose; if he left altogether unopened certain pages that might perhaps explain, to some extent, why Roman Catholics at first encountered opposition in New England, he certainly made a potent presentation of the argument for toleration and for the permanent removal of all ancient misunderstandings. If the sermon represents the prevailing attitude of the hierarchy on both sides the Atlantic toward other branches of the Church, we do not see how the time can ever come when the fires of hatred and persecution will be rekindled. The one thing essential to peace is the willingness and determination of each branch to extend to every other the same liberty and the same rights that it claims for itself.

We do not anticipate, however, any large accessions to the Roman Church from hitherto non-Catholic sources as a result of this centennial, dignified, impressive and inspiriting though it has been. The Church will continue to grow as it has grown, through the careful shepherding of the elements that naturally make up its membership. The streams of immigration that have isolated and weakened so many Protestant churches in the great cities have brought to the doors of Roman Catholic churches the material for it to fashion for citizenship and Christian living. And now that

the population of Massachusetts itself is made up, two-thirds of it at least, of foreigners or the children of foreigners, the distinctive field which the Church occupies becomes more clear than ever. Its chief mission will be to hold, recover and serve its own children rather than to proselyte in fields and among racial elements where it has never met with marked success. This is not saying that the Roman Catholic Church of the future will not be comprehensive, but simply that its largest influence will be, as in the past, among those whose wills bow easily to external authority, who are impressed by the historic continuity of the Church, its greatness as an institution and whose minds find its doctrinal teachings reasonable and spiritually nutritious.

That there is work enough and glory enough, too, for a church of this character is clear to any thoughtful observer of modern life. The two most hopeful things in connection with the numerous utterances of the week have been the repeated emphasis on good citizenship, and the exaltation of religion as the one force that can redeem human life from littleness and demoralization and save the nation from decay. If the Roman Church in the next one hundred years here in the Boston diocese keeps these great objectives in view and through its many and varied religious services, the unsparing and faithful labors of its scores of consecrated priests, and through its unparalleled administrative machinery, strives to plant and nourish these great loyalties among the eight hundred thousand persons whom it considers constitute its parish, the next one hundred years will prove even more illustrious than those just completed.—*Boston Transcript*, Oct. 30, 1908.

A REMARKABLE DISPLAY.

The most remarkable demonstration of a public nature in connection with the celebration of the centennial of the Roman Catholic Diocese of Boston was the march of members of the Society of the Holy Name over a route covering a considerable territory of the residential part of the city.

It was not only the great number of paraders, but the excellence of the movements of the numerous divisions, which caused admiration. The presence of more than 40,000 marching men in our streets offered a spectacle which we believe surpassed anything of the sort ever before shown in this city, and in regular alignment and manly bearing it was most pleasing.

With the impressive religious services in the Cathedral last evening the exercises of a celebration extending over five days were brought to a most successful close.

—*Boston Post*, Nov. 21, 1908.

THE CATHOLIC CENTENNIAL.

All of Boston, Catholic and non-Catholic, can and will unite this week in realization of the significance of the celebration of this centenary of the establishment of the Catholic diocese of the city. Boston's first Catholic church was on School St., but the first regular parish church in New England was built on Franklin St., where the old

square was, in 1803. It was in 1808, however, that the little parish was made an episcopal see. Since then the church has grown and spread so that there are today in the state eight dioceses, with 1,070 churches, and a Catholic population of 2,087,585, of which Boston diocese holds 248 churches and 850,000 individuals. The historic features of this week's celebration are of interest to every citizen of Boston, for they are woven into the history of the city in a thousand ways. There is a strong note, too, in the great parade for next Sunday, under the auspices of the Society of the Holy Name. To promote reverence for the name of God and to prevent blasphemy of every kind, is an object with which there is unanimous sympathy.—*Boston Daily Advertiser*, Oct. 27, 1908.

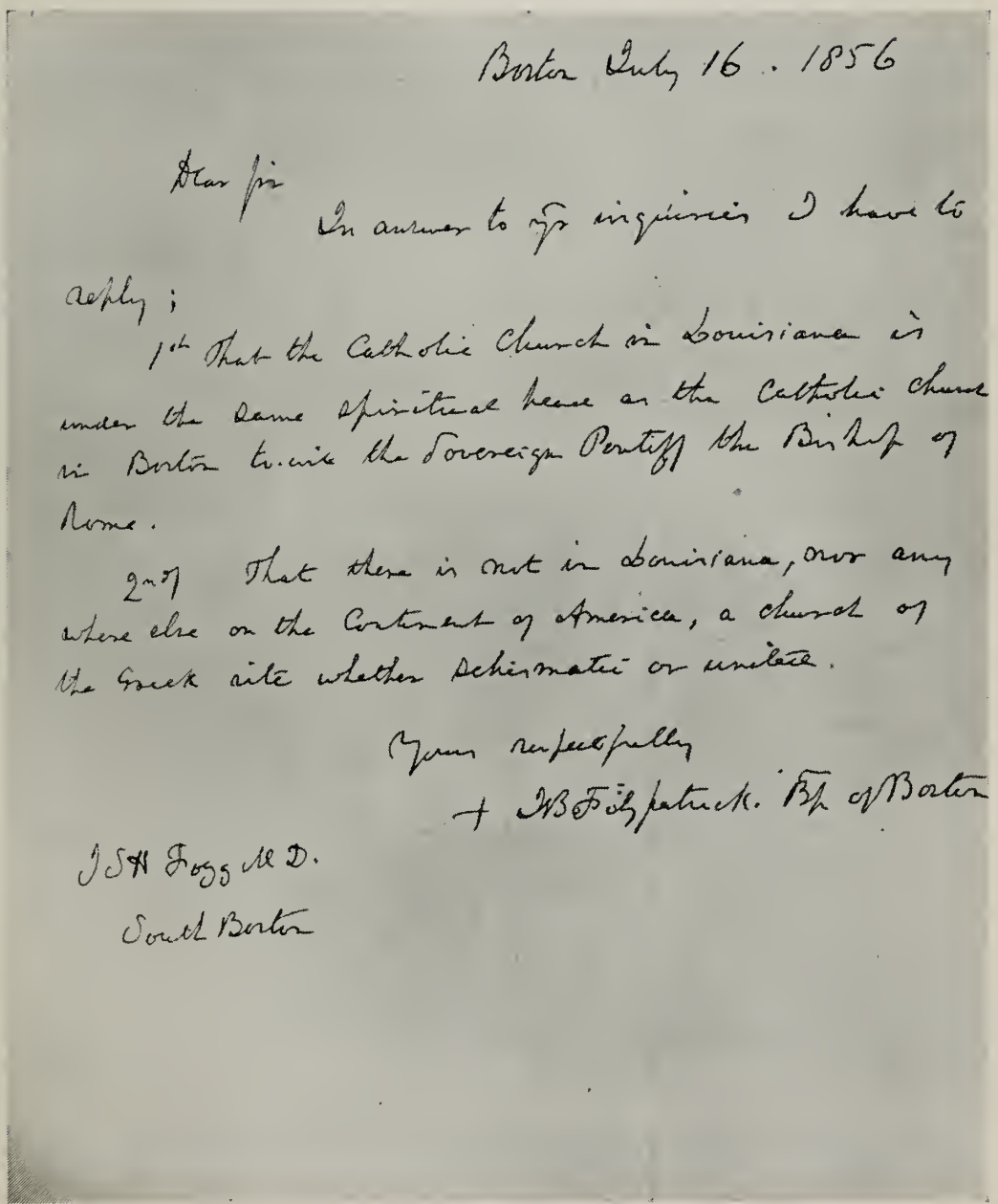
AN IMPOSING SPECTACLE.

With the imposing parade of the Holy Name Societies and the "Te Deum" at the Cathedral yesterday terminated one of the most remarkable religious demonstrations the New World has ever seen. Thus fittingly, with a display of the popular zeal that accounts for numerous flourishing institutions, culminated the first century of the history of the Catholic archdiocese of Boston.

The jubilee was well planned. It began with the formal reception of the dignitaries of church and State, which gave Archbishop O'Connell and his adjutants from among the laity the opportunity to sketch the historical import-

ance of the celebration; and then it developed into the exercises calculated to exhibit the ardor and devotion of the people who compose the grand army of the faithful. For, after all, successful leadership demands loyal and enthusiastic following. Such a following did Cheverus enjoy; and so it has been with his successors. Every call has had its hearty response. It is the same with spiritual as with temporal rulers; without the fervent service of the rank and file the regime must fade and fail.

But there has been no fading or failure in the history of the Catholics of Boston. The diocese whose centennial has just been celebrated was founded, fortunately, after Puritanism had been considerably softened by the struggle for political liberty. The Revolution, with its enduring lesson of equal rights and liberal ideals, had not long passed; and so it was natural that Cheverus, himself an ardent lover of liberty and servant of his fellowmen, should be encouraged by members of Puritan families. The seed of religious tolerance was profusely sown in Boston during the days when the Catholics were building their first church; and with that act the memories of earlier days were erased, never, with any distinctness, to return. Since that time the spirit of the true Bostonian has been liberal and helpful. The little blemishes on this record are not at all representative of the feeling with which Cheverus was received or of the feeling with which his successors have been regarded. Archbishop Williams, whose administration covered the trying days of the early nineties, knew this well. He counseled prudence and he received sympathy.



Boston July 16. 1856

Dear Sir

In answer to yr inquiries I have to reply;

1st That the Catholic Church in Louisiana is under the same spiritual head as the Catholic Church in Boston viz the Sovereign Pontiff the Bishop of Rome.

2nd That there is not in Louisiana, nor any where else on the Continent of America, a church of the Greek rite whether schismatic or unitate.

Yours respectfully
+ W B Fitzpatrick. Bp of Boston

J S H Fogg M D.
South Boston

FACSIMILE OF AUTOGRAPH LETTER OF BISHOP FITZPATRICK

The jubilee achieved its purposes. It drew attention to the great accomplishments of the last hundred years and to the unchanging faith and undiminished enthusiasm of those within the Catholic fold. The same spirit that cheered Cheverus, that impressed Macaulay when, in 1840, he wrote his famous essay on Von Ranke, is here in Boston today supporting Archbishop O'Connell. If there were any doubts on this subject, the magnificent procession that marched through the Back Bay streets yesterday must have removed them. So we may safely prophesy that the second century of Catholicity in Boston will be no less fruitful than was the first.—The *Boston Journal*, Nov. 2, 1908.

Greetings From Non-Catholics.

Rev. Dr. A. E. Dunning, Rev. Dr. Charles Parkhurst, Rev. Dr. E. F. Merriam, Rev. Dr. William Harman van Allen and Rev. Dr. M. M. Eichler have written the following letters in connection with the centennial celebration of the diocese of Boston:

BY THE EDITOR OF "THE CONGREGATIONALIST."

The Congregational churches, belonging to the religious organization first established in Massachusetts, have good reason to rejoice in the centennial of the Roman Catholic diocese of Boston. Until the beginning of the last century the people of this state were nearly all Protestants and of English blood. With the immigration of increasing multitudes from Ireland and continental Europe, the Roman Catholic church came hither to care for the members of its own communion, and has continued to do so up to this time with conspicuous ability, faithfulness and devotion.

It has exerted its great authority for piety, for pure family life, for law and order, over large classes, who without it would have been beyond the influence of any church.

The governor of Massachusetts recently said: "No nation of atheists has ever been allowed to live. The danger which really threatens this commonwealth comes not from this religion or that religion, but rather from irreligion. The man who acknowledges no divine authority is of necessity the first to spurn human authority."

For this conservation and cultivation of the religious life of those who have become so large a part of the community, the citizens of Boston and of Massachusetts of all religious names owe to the Roman Catholic church a debt of Christian gratitude.

A. E. Dunning.

BY AN EPISCOPAL RECTOR.

All that shows the triumphant advance of the Kingdom of Christ upon earth is matter for devout thanksgiving on the part of those who profess and call themselves Christians, by whatever further name they are distinguished. And so it is natural that representatives of many other religious bodies should offer friendly congratulations to

their fellow Christians of the Roman Catholic church in Boston upon the centennial of its establishment as a diocese.

The splendid charities where consecrated men and women serve God and the poor in voluntary poverty, the schools animated throughout by religious principle, the multitude of churches where daily the all-sufficient merit of Christ's Passion is pleaded at the altar, all these, under the shepherding of so winnng and gracious a leader as Archbishop O'Connell, make the Roman Catholic communion in Boston a vast power for good.

And it is comforting to discern the rapid passing of a hard and hateful bigotry, which rested upon mutual misunderstandings, and the coming instead of a frank and hearty sympathy among Christian folk, whereby they tend ever more and more toward the unity of the Spirit and the bond of peace.

Sympathy does not mean that shallow thoughtless indifference which is sometimes disguised as "liberality," nor the supercilious condescension which occasionally masquerades as "tolerance." But it does mean the grateful recognition of all good work done for God, whether the doers see eye to eye with us or not.

In that Spirit, I bring felicitations to the Most Rev. Dr. O'Connell and his spiritual children, and say "Ad Multos Annos, Pater Reverendissime."

W. H. van Allen,
Rector of the Church of the Advent.

BY EDITOR OF "ZION'S HERALD" (METHODIST).

The approaching celebration of the centennial of the establishment of the Roman Catholic diocese of Boston, which I learn was founded by Bishop Cheverus, 100 years ago, and includes the 850,000 members of that communion residing in Suffolk, Middlesex, Essex, Norfolk and Plymouth counties of this state, suggests the following thought or two:—

The Roman Catholic church has stood unwaveringly for the essentials of the Christian faith and has resisted the encroachment of reckless and destructive criticism. Especially in the days when atheism and rationalism menaced, it has been a bulwark for the faith "once delivered to the saints." As a Protestant, of course, I can neither accept nor justify much that is taught and believed in that church, but it should never be forgotten that the Apostles' Creed is as fundamental in Roman Catholic belief as it is in Protestant.

The protection which that church has always exercised over the family relations is worthy of commendation. It has firmly opposed any relaxation of the laws which guard the sanctity of our homes. It stands for purity and permanence in family life.

The Roman Catholic church has not lacked in genuine patriotism in the critical hours of our national history. This was exhibited in

the trying period of the civil war. None of our people gave property and life more freely to save the union than did the members of that communion.

Worthy of all praise is the multiplication and sustenance of its hospitals, orphanages and other institutions of mercy and beneficence.

And a final word of approval for the care which our Catholic friends have exercised over the immigrant hordes of their own faith which crowd our ports, and which would prove a serious menace to peace and safety but for the discipline which they have enforced. In this they have succeeded in a field which the Protestant has found exceedingly difficult.

CHARLES PARKHURST.

BY A JEWISH RABBI.

I am happy to avail myself of this opportunity to write a few lines of greeting to my fellow-citizens of the Catholic faith at the occasion of the centenary celebration of the archdiocese of Boston. Though not expressly delegated I am certain that I voice the sentiment of the Jewish people of Boston when I express my sincere good wishes to the Catholics of Boston upon the splendid progress they have made during the past century.

The synagogue in which I have the honor to officiate—Temple Ohabei Shalom, Union Park Street—and the Catholics of the Holy Cross have been for years peaceful and amicable neighbors, and this coincidence is emblematic of the good will and friendly feeling that have always obtained in this city between the two ancient faiths, Catholicism and Judaism.

The remarkable increase of the Catholics in Boston and vicinity from a few hundred in 1808 to 850,000 in 1908, has in some measure been paralleled by the growth of the Jewish people in this metropolitan district. There were hardly any Jews here in 1808. Today the Jewish population of Greater Boston is estimated at 75,000. Catholic and Jewish growth are both due to one cause: The congenial atmosphere afforded by this land of freedom.

Here everyone can worship his God according to the dictates of his conscience. Here everyone can be loyal to his convictions without let or hindrance. Here every denomination can develop its institutions without interference.

To the credit of American Catholics be it said that they have availed themselves of the great opportunities of America to build up a strong church, headed by a learned and pious clergy, and supported by a loyal and generous people. For this upbuilding of a great influence for the betterment of man, Catholicism deserves and receives the appreciation of all citizens irrespective of creedal affiliation.

M. M. EICHLER,
Rabbi Temple Ohabei Shalom.

BY EDITOR OF WATCHMAN (Baptist.)

Without emphasizing their points of differences, every Protestant can welcome the co-operation of the Roman church in the matters in which there is agreement. Doctrinally these are the existence, omnipotence and benevolence of God, the deity of Jesus Christ, and the authority of the Holy Scriptures. In morals it is also a pleasure to recognize the strength of the stand of the Roman church for the sanctity of marriage and the great services many of its clergy have rendered in temperance reform.

E. F. Merriam.

Our Centenary.

By Rev. Augustine D. Malley.

O mother girt with seven hills,
Queen, whose realm the broad earth fills,
Imperial Rome! to thee we bow,
And raise the joyful Hallel now!
Nurse, who from thy bosom sent
Sons to this vast continent,
In whose veins the rich blood glows,
That from the cross in triumph flows,
To thee we sing,
And give our souls,
A thank-offering!

Mother, can we e'er forget,
That in thy sacred hills are kept,
The hearts of Peter, Paul and John,
Day-stars of the Christian dawn!
That to you the word went forth,
Teach all nations! south and north!
Angle, proud in trade and strife,
Do you forget sweet Austin's life?

Teuton, by the Rhine's broad sweep,
Is Columbanus' faith asleep?
Dwellers 'neath the rising sun,
Hath not Francis fought and won?
O, memories of the sons who went
From Rome to pagan continent!

With book, and bell, and Cross on high,
And sweet allure, "For Christ to die!"
Infant nations thou hast tended,
And hast seen their courses ended!

Mother of the star-girt brow,
In ancient days, rememberest how
The augurs breathed thy secret name,
"Valentia"—strength—enduring fame?
We on our hills call out to thee,
Youngest of thy children, we,
Our Faith, a torch lit from thy shrine!
Our Hope, the very stars entwine!
Our Love, a fountain strong, divine!
Then listen, these no idle boasts,
Valiant mother of valiant hosts!
From our hills, a message, this,
"Vigor, nunc, in Arduis!"

Cardinal's Residence.
408 N. Charles St.
Baltimore.

Dear Mr Kinsley -

Replying to your
letter of Oct. 12th, I
may say of the church
in this diocese of
Boston that its growth
in the past
has been most gratifying.
And I pray and hope
that in the future its in-
crease and influence for
good may continue
apace

Faithfully Yrs. in X.
J. Card. Gibbons

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